

THE

# Christians daily VVALK

In Holy

## SECURITY and PEACE.

Being an Answer to these Questions,

1. How a man may do each present daies work, with Christian cheerfulness?
2. How to bear each present daies crosse with Christian patience.

Containing familiar Directions; shewing

1. How to walk with God in the whole course of a mans life.
2. How to be upright in the said walking.
3. How to live without taking care or thought in anything.
4. How to get and keep true peace with God; wherein are manifold helps to prevent and remove damnable presumption: Also to quiet and ease distressed consciences.

First intended for private use; now (through importunity) published for the common good.

By Henry Scudder, Preacher of the word, Rector and Pastor of the Church of Collingborne, diocesis in Wiltshire.

The sixth Edition, corrected and enlarged by the Author.

Isa. 30. 21. Thine ears shall hear a voyce behind thee, saying, This is the way, walke ye in it.

London, Printed for Henry Cripps, and Eadon, Lloyd and are to be sold at their Shop, at the entring in of Popes head Alley out of Lambard Street.



Christiansburg, Va. A. L. K.

March 17, 1877

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 14th inst.

in relation to the matter of the

sale of the land of the

County of

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,

Your obedient servant,

J. M. [Signature]

Enclosed for you are the

documents in relation to the

Danbur & Pine May 1, 1935 in lot 1, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

The Epistle to the  
REARER.



He searching out of  
Mans true happi-  
ness, hath exer-  
cised the wits and  
pens of many Phi-  
losophers and Divines, with a  
different success.

1. Some by a mistake of the end,  
have erred about the means. All  
their enterprises have ended in va-  
nity and vexation, whilest they  
have caught at the shadow of fruit  
in a hedge of thorns, and have neg-  
lected the tree it self, whence the  
fruit might have bin gathered with  
more certainty, and less trouble. I

marvel not at Varroes report of  
288. several opinions about this  
subject, when I consider Mans na-  
tural corruption, whose under-

Ephes 4. 18. standing is so darkned, that (as  
those Sodomites were weary in  
Gen. 19. 11. seeking the door of Lots house)

so in vain have the wisest Hea-  
then sought the happiness, which  
(though like blind men, they gro-  
ped after it) they could never find.

ἐν φιλαφί-  
κειας αὐτοῦ.  
Acts 17.

And his spiritual appetite and taste  
is so distemperd, that he can judge  
of the chief good, no better then  
the sick man can do of the best  
meats.

Ephes. 1. 18.

Heb. 12.

αἰδουμένηα.

Sensus inter-  
ni.

Ut vita car-  
nis anima est;  
ita beati bo-  
minis vita  
Deus est.

Aug. 19. de  
civ. Dei.  
cap. 16.

2. Others, having the eyes of  
their understanding lightened,  
and their senses exercised to dis-  
cern both good and evil, have  
concluded that mans true happines  
consists in the souls enjoyment of  
God by an holy conformity, and  
sweet communion with him.

For, what else is true happi-  
ness, then the enjoyment of the  
chief good? And that God is

the

To the Reader.

the chief good, appears in this, that all the properties which raise up goodness to the highest top of perfection, are in God onely. For John.1.5.

he is the most pure, perfect, universal, primary, unchangeable, Gen.1.38.

communicative, desireable, and delightful good: the efficient Gen.1.27.

pattern, and utmost end of all good; without Whom there is nei-

ther natural, moral, nor spiritual good in any creature. Our con-

formity to him the Apostle Peter expresseth, when he saith, that the

Saints are made partakers of the Divine nature; that is, they are

renewed in the spirit of their minde, and have put on the new

man, which after God is created in righteousness and true holi-

ness. So that they have, 1. A new light in their understanding facul-

ty, that they know God, not onely as Creator, but as Redeemer also

of the world; and whilst they be

hold, as in a mirror, the glory of the Lord, with open face, they

1 Pet.1.16.

Prov.16.4.

Mat.19.17.

2 Pet.1.4.

Eph.4.23,24

Col.3.10.

John 17.3.

# To the Reader.

are changed into the same image from glory to glory, as by the spirit of the Lord. *This knowledge is begun in this life; in the knowledge of faith, and shall be perfected in the life to come, in the knowledge of sense; This is in a glasse; that shall be face to face. Secondly, they have a new life in their will & affections, that is, they have dispositions & inclinations in their hearts, suitable & conformable to the directions of the Word; This the Apostle Paul intended when he said of the Romans, that they had obeyed from the heart, the form of doctrine wherunto they were delivered; He saith not, which was delivered unto you, but wherunto you were delivered; that is, the Word is as a mould whereinto being cast, you are fashioned according to it. Hence it is, that the Saints are said to be Sealed with the holy Spirit, because as the Seal leaves its print upon the Wax, so the Spirit makes holy impressions*

Isa. 53. 11.

Rom. 8. 24.

1 Cor. 13.

9, 10.

Rom. 6. 17.

υπακούετε

his εν καρτε

Αδντε τιμω

δουλας

Ephes. 1. 13.

To the Reader.

*pressions in the soul : This is called the writing of the Law in our hearts ; in allusion whereunto the Apostle compares the hearts of believers to Tables, the Ministers to Pens, the Spirit to Ink, (without which the Pen can write nothing) and the affections or Conversation of these believers to an Epistle, and this is said to be read and understood of all men, when they walk as examples of the Rule, 2 Cor. 3. 2.*

*3. Hence it is that godliness hath a self-sufficiency joyned with it, 1 Tim. 6. 6. Because a man is now in Communion with God, whose face when a man beholds in righteousness, he shall be satisfied with his image, Ps. 17. 15. Hence comes that peace of conscience, joy unspeakable and glorious, and that holy triumph and exultation of spirit, which you may observe in the Apostle Paul.*

*Having briefly shewed what this conformity and communion with*



## To the Reader.

God is, I will adde one or two words more to make it manifest, that only those are truly happy which are in this estate. I may spare quotations of Writers, who concur in in hominibus this opinion. None of sound judgement have denyed it; the bestum presentis Schoolmen have determined, and vita est, ultima perfectio concluded it; and there is good reason for it. For, 1. Mans utmost secundum operationem end is, that it may be perfectly well quod homo con- with him, which he can never attain unto without communion with The Aquinas. 1. de gen. 3. 2. de gen. 3. 3. God, who is the chief of Spirits, 4. and the best of goods. Other things are desired as subordinate to this. The body is for the Soul, as the matter for its form; or the instrument for its agent. Humane wisdom and Moral Vertues are desired, not for themselves, but for the fruit that is expected by them, as Glory, Pleasure, and Riches. Fame or glory is desired not so much for it self, as for the opinion of others, whence it is called 2. de gen. 3. 4. worldly and bodily pleasures are



## To the Reader.

are excessively desired, as drink  
in a Fever or dropsie; better it is *Tristes exitus*  
to be without the malady, then to *esse volupta-*  
enjoy that remedy. Riches are *tum, quisquis*  
desired not for themselves, but for *arum libidi-*  
the substance of life; Life is not *num volet, in-*  
so much desired for it self as for *telliget: qua*  
the enjoyments of happiness, which *si beatos effi-*  
When a man hath sought in the la- *nihil cause*  
byrinh of earthly vanities, after *esse quin pe-*  
much vexation and disquietment *cudes quoque*  
of spirit, he must conclude, that *beatæ esse*  
it is onely in that truest and chief- *dicantur.*  
est good, which is the fountain *Boetius de*  
Whence true delight first floweth, *consol. 5.*  
and the object wherein at last it *Prof. 7.*  
resteth.

Secondly, That is mans happi-  
ness, is the possession and enjoy-  
ment whereof his heart resteth best  
satisfied. So far a man is from true  
happiness, as he is from full con-  
tentment in that which he enjoys.  
The Bee would not sit upon so ma-  
ny flowers, if she could gather honey  
enough from any one; neither would  
Solomon have tryed so many con-

## To the Reader.

Jer. 2. 13.

Gen. 3. 5.

alusions, if the enjoyment of any creature could have made him happy. Would you know the cause why so many (like Ixion) make love to shadows, and leave the substance, or (that I may speak in a better phrase) forsake the fountain of living water, and dig to themselves broken Cisterns that will hold no water? Briefly, it is because man who in his pride would have seen as much as God, is now become so blinde, that he seeth not himself. For if men knew either the disposition of their souls by Creation, or the distemper of their souls by corruption, they would easily escape this delusion.

1. The soul is a spiritual substance, whose original is from God, and therefore its rest must be in God; as the rivers run into the Sea, and as every body rests in its center. The noblest faculties are abused, not improved; abused, not employed; vexed, not satisfied, when they are yoked and subjected

## To the Reader.

to these inferiour objects, as when  
Nebuchadnezzar fed amongst Dan 4. 29.  
beasts. Or when as they that  
were brought up in scarlet, em- Lam, 4. 5.  
braced the dung. Or as when  
Servants rode on Horse-back, Eccles. 10. 7.  
and Masters walked like Ser-  
vants on the ground. Or as when  
seventy Kings like Dogs did Judge 17.  
eat bread under Adoni-bezecks  
Table. Or as when Sampson made  
the Philistims merry with his eyes Judg. 16.  
put out.

2. Consider the soul as it is now  
in this state of corruption, nothing  
can now content it, but that which  
can cure it. The soul is full of sin,  
which is the most painful sick-  
ness: Hence the Prophet com-  
pares Wicked men to the raging  
waves of the Sea, that is never at Isa. 57. 7.  
rest whose waters cast up mire and  
dirt; what will you do to comfort  
him that is heart-sick? Bring him  
the choicest delicacies, he cannot  
relish them; Compass him about  
with merry company, and musick:  
its

## To the Reader.

Incedious & troublesome to him : bring him to a better chamber, lay him in an easier bed, all will not satisfie him. Bring the Physician to him, then he conceives hope; let the Physician cure him of his distemper, & then he will eat coarser meat, with a better stomach, and sleep on a harder bed, in a worse chamber, with a more quiet and contented heart.

Luke 12.20.

Just so is it with a guilty Conscience, though he is not always sensible of it. What comfort can his friends give him, when God is his enemy? What delight can he take in his stately buildings, or frequent visits, who may expect even this night to have his soul fetch away from him, and to be cast into hell amongst Devils? What is a golden chain about a Leprous person, or the richest apparel upon a dead carcase? Or, what comfort will a costly banquet yield to a condemned malefactor, who is now going to execution? surely

## To the Reader.

ly no more then Adam found, when Gen. 3. 8.  
 he had sinned in the Garden; or  
 then Haman had, when Assuerus Est. 8. 6, 7, 8.  
 frowned on him in the banquet.  
 On the other side, Let a man be in  
 peace with God, and in a sweet  
 communion, enjoy the influence of  
 heavenly graces, & comforts in his  
 soul, he can rejoyce in tribulation, Rom. 5. 3.  
 on, sing in prison, solace himself Acts 16. 25.  
 in death, and comfort his soul a- Psal. 23. 4.  
 gainst principalities and powers,  
 tribulation and anguish, height  
 and depth, things present, and  
 things to come. This true hap- Isa. 38. 3.  
 piness which all men desire (but  
 most miss it, by mistaking the rea- Rom. 8. 38.  
 dy way conducing to it) is the 39.  
 subject matter of this Book. Rom. 3.  
 Here you shall learn the right way  
 of peace; How a man may do  
 every days duty conscionably,  
 and bear every days cross com-  
 fortably; Receive it thankfully,  
 and read it carefully.

But this course is too strict. Object.  
 In boldly dissenters we account Answ.  
 that

## To the Reader.

that Physician the wisest and best,  
who regards more the health than  
the will of the Patient. The Carpen-  
ter squares his work by the Rule,  
not the rule by his work. Oh mi-  
serable man, what an Antipathy  
against truth is in this cursed cor-  
rupted nature, which had rather  
perish by false principles, then be  
saved by receiving & obeying the  
truth! But secondly, as its strict,  
so its necessary; and in that case  
strictness doth not blunt, but  
sharpen the edge of industry to du-  
ty. Therefore saith our Saviour,  
Luke 13. 24. Strive to enter in at the strait  
gate; that is, therefore strive to  
enter, because the gate is strait.  
Bradford well compared the way of  
Religion to a narrow Bridge over  
a large and deep river from which  
the least turning awry is dange-  
rous. We see into what a Gulf of  
misery Adam plunged himself,  
and his posterity, by stepping aside  
from Gods way. Therefore forget  
not these Rules of the Apostle,  
Walk



## To the Reader.

Walk circumspectly, and make Ephes. 5. 15.  
 strait steps to your feet, lest that Βλέπετε ποδὲς  
ἀντὶ τῶς δει-  
 which is halting be turned out κτατέ.  
 of the way. Heb. 12. 13.

But many of Gods children at- Object. 2.  
 tain not to this strictness, yet are  
 laved.

*Is true;* though all Gods chil- Answ.  
 dren travel to one Country yet not  
 with equal agility and speed; they  
 all shoot at one mark, yet not with  
 the same dexterity and strength.  
 Some difference there is in the out-  
 ward action, none in their inward  
 intention; some inequality there is  
 in the event, none in the affection;  
 in degrees there is some disparity,  
 none in truth and uprightness. All  
 that are regenerate, is alike strict  
 in these five things, at least. First,  
 they have but one path, one way Isa. 35. 8.  
 wherein they all walk. Secondly,  
 they have but one rule, to guide  
 them in that way, which they all Gal. 6. 15, 16  
 follow. Thirdly, All their eyes are  
 upon this rule, so as they are not  
 willingly ignorant of any truth. 2 Pet. 1.

Nor



# To the Reader.

Rom. 1. 18. *Nor do they suppress or detain any known truth in righteousness, but they stand in the ways and ask for the old way, which is the good way. Fourthly, They all desire and endeavor to obey every truth; not onely to walk in all the Commandments of God without reproof, before men; but also in all things to live honestly & uprightly before God. Fifthly, If they fall by occasion (as a member may by accident be dis-jointed) yet they are in pain till they be set right again; if they stumble through infirmity (as sheep may slip into a puddle) yet they will not lie down and wallow in the mire, which is the property of swine: If they are sometimes drawn aside, by violent temptations, or step aside by mistake, yet they will not walk on in the counsel of the wicked, nor shall any way of wickedness (that is, a constant or daily course in any one sin) be found in them. They are so far from*

Jer. 6. 16.  
 Luke 1. 6.  
 Heb. 13. 19.  
 Gen. 17. 1.  
 Gal. 6. 1.  
 κατανίστη. *they be set right again; if they*  
 Psal. 1. 1.

## To the Reader.

from perverting the strait ways Acts 13.  
of God (that is, speaking evil  
of that is good) that they will  
justifie God in condemning them-  
selves, and subscribe to the righte-  
ousness of his word, praying that  
their ways might be directed to Psal. 119.  
keep his statutes.

To conclude; Laying aside all ca-  
vils, beg of God a teachable dispo-  
sition, & make thy best profit of the  
labors of this faithful servant of  
Jesus Christ, a painful & profita-  
ble Minister of the Gospel. For the  
matter of the Book, use it as thy  
daily Counsellor. For the manner  
& occasion of penning it, use it, &  
learn to write by this copy; I mean  
stir up the gifts of God that are in  
thee, to become more profitable  
to others, both in presence by dis-  
course, and in absence by writing.

How are we bound to bless God  
for those Epistles which the Apo-  
stles wrote, not onely to whole  
Churches, but also to private per-  
sons? Nor was this course extra-  
ordinary

## To the Reader.

ordinary and proper anely to those persons & times: In succeeding ages, to this day, the believers have been much edified by this course.

ebry. Tom. 5. In the Greek Church, Chrysostome wrote divers Epistles: amongst the best, in the last of them

he takes occasion to commend Olympia, to whom he wrote that Epistle, for her delighting to imploy him in answering questions, & resolving doubts. Athanasius, besides divers Epistles to others, wrote a little book to Antiochus, containing Answers to 162. questions. Basil wrote above 180. Epistles, a-

Kai ὁ ἐν τῇ ἀρχαίᾳ φιλίᾳ, ἀντὶ τῆς ἐξουσίας βελτίονος. amongst which in his 81. Epistle exhorting Eustathius to more frequency in writing, he gives this reason, because they say (said he)

Ierom. Tom. 1 that wells are bettered by being drained out. Amongst the Latine fathers, Hierom wrote divers Epistles; there is one which Erasmus

fathers upon Paulinus Nolanus, written to Celantia, wherein are many pithy & remarkable directi-

## To the Reader.

ons about walking with God in a  
 holy course, (which is the Argu-  
 ment of this Book) It is a large E-  
 pistle, and worthy to be often read. Si quid au-  
tem, vel  
 In S. Ambrose his works are ten cum legis, vel  
 books of Epistles, amongst which in cum cogitas,  
 his 41. & 45. Epistle to Sabinus he tibi oritur  
 commends this course of instructing questionis, in  
 one another by writing. In S. Au- quod dissolven-  
 gustines works are to be found 242 do videar ne-  
 Epistles: in the first of which he cessarius,  
 exhorts Volusianus, to whom he scribe ut re-  
 wrote, to read the Scriptures, and scribam; &  
 bids him if he doubt, to write, pro pauld post 3  
 mising that he will answer him. he quod scriptu  
 adds also two reasons of his coun- habetur sem-  
 sel, the second whereof is, because per vacat ad  
 writing is ever ready when a man legendum,  
 is fit to read; nor is that any bur- cum vacat  
 then (said he) which a man may legenti; nec  
 take up or lay down at his pleasure. onerosum sit  
 He that reads his Epistles at præsens, quod  
 leisure can diversely, shall finde many cum voles su-  
 errors confuted, many doubts mitur, cum  
 answered, many truths cleared, many voles ponitur.  
 useful directions for a holy life Aug. Ep. ad  
 recorded, and laid up in these Epi- Volus.  
 stles

## To the Reader.

files (as so many Jewels in a rich Cabinet) for the good of posterity for ever. If thence we come to these latter times, and see what large, and elaborate, and learned Epistles Calvin, Beza, Drusius, and others have written, in other Countreys; Or look into those holy Letters of Bradford, and other blessed Martyrs in our own language, besides many since: We shall conclude, that this course hath been of no small use for the direction & comfort of Gods people in all ages. I have made one thing more concerning our own Nation and times; Its pity and to be lamented, that so many worthy Letters as are written upon special occasions, for resolution of spiritual doubts, from day to day, by one or other, are imprisoned in secret Closets and Cabinets; which (if they were brought to light and published, I am perswaded) would not onely exceed all that ever hath been done in this course, since the Apostles

## To the Reader.

*Apostles time, but also be the best help of resolution of many hundred cases and doubts (which disquiet Christians) that ever hath been, or, except some such course be taken, ever will be in the world. I will briefly touch one or two objections more, which some may interpose, against this work, and so conclude.*

Many have already written on these subjects, and therefore this is superfluous.

*Object.*

*True it is: Many have written on this subject largely, and worthily, as Master Rogers in seven Treatises, abridged by Master Stephen Egerton; and Master John Downam in a large and useful work; and that I may not forget him, whom in some respects I should first have mentioned, the Reverend Dean of Worcester, Doctor Hall, that true Christian English Seneca. Also Mr Bolton whose general directions for comfortable walking with God,*

*Answ.*

*are*



## To the Reader.

are deservedly approved of the most judicious. Yet I answer, first, That is never too often taught, that is never sufficiently learned. Secondly, In the mouth of two or three witnesses, the truth is confirmed. Thirdly, As God is much glorified, so the Church is much edified by variety of gifts; Paul, Apollos and Cephas are yours, & you Christs. Fourthly, The Christian and intelligent Reader shall find in this some things new, other things expressed in a new manner, all digested in such a method, with such brevity and perspicuity, as was necessary to make the Book a vade mecum, easily portable and profitable to the poor and illiterate.

*Object.* But it exceeds the limits and proportion of a Letter.

*Answer.* The first Copy was more brief, upon occasion of a second Letter, wherein some other cases were propounded; the judicious Author not only handled these Arguments largely in his publique Ministry, but



## To the Reader.

ut also added more particulars  
for his friends full satisfaction in a  
second copy; hence it came to this  
quantity. But lest whilst I plead  
for him, I should seem to be guilty  
of the same fault my self, I will  
here stop, wishing thee (gentle and  
honest-hearted Reader) to consider  
what account must be given of what  
thou readest as well as of what thou  
hearest: and therefore to joyn pray-  
er with thy reading. that spiritual  
wisdom and strength may be in-  
creased in thee for the practice of  
what thou learnest. So I commend  
the book to thy reading, and thee  
and it to Gods blessing.

Thine in the  
Lord Jesus,

From my study  
in Coleman  
street, Lon-  
don, this 25.  
of April,  
1627.

John Davenport.



THE  
CHRISTIANS  
DAILY WALK.

---

CHAP. I.  
*Of Walking With GOD in generall.*

---

The occasion of these Directions.

---

**B**eloved Friend! Observing  
your forwardness and zeal  
in seeking to know how you  
might please God, and save  
your soul: I thought it  
would be acceptable and  
profitable to you, if I should by the infalli-  
ble Rule of Gods Word direct you how  
with most certainty, speed, and ease, you  
might attain to this your holy aim. Where-  
fore (considering that most of Gods chil-  
dren do make their lives unprofitable, and  
uncomfortable, by troubling themselves  
about many things, (*Luk 10 40, 41.*) and  
that too much in things less needfull; by  
caring and fearing what shall betide them  
B and

2      *The Christians daily Walk,*

and theirs hereafter in things concerning this present life ) that you might compass that *one thing needfull*, (*Luk 10.42.*) and contain your self within your own *line and calling* ; amongst other things, I exhorted you heedfully to apply your self to do *each present dayes work with Christian cheerfulness*, and to bear *each present dayes evil with Christian patience*. Whereupon, in your next Letters you earnestly intreated me to give you directions to that purpose.

What my meditations then afforded, I wrote to you. Since that time, I have preached of *walking with God in uprightness*, out of *Gen. 17. 1.* Also of *freedome from carefulness*; and of the *excellency, and means of peace with God*, out of *Phil. 4. 6.* Now, out of those Sermons, and from fresh meditations and collections, I have compiled into a short sum, so much as I think may be sufficient to satisfie your desire touching these demands.

*The sum of the following Discourse.*

**T**He best way to please God, and the nearest and readiest way to heaven; also to get a chearfull and quiet heart in the mean time, till you come thither, is, To  
Walk

*in holy Security and Peace.* 3

Walk With God in uprightness, being carefull in nothing: but, in every thing by prayers and supplications with thanksgiving, to make your requests known unto God. Which if you do, The peace of God which passeth all understanding, shall so establish and guard your heart and mind, in and through Christ Jesus, that you may live in an Heaven upon earth, and may be joyous and comfortable in all states and conditions of life whatsoever.

That you should walk with God in uprightness, is commended to you in the cloud of Examples of

You must walk with God.

<sup>a</sup> Enoch, <sup>b</sup> Noah, <sup>c</sup> Job, <sup>d</sup> David, <sup>e</sup> Zacharias and Elizabeth, many other renowned in Scripture. And is commanded to Abraham, and in him to all the faithful, Gen. 17. 1. To live by faith (which is, to frame your life according to the will of God revealed in his Word, the object of faith) and to walk with God, are all one. <sup>f</sup> Enoch was said to have walked with God: what was this else but to <sup>g</sup> believe, and rest on God, whereby he pleased him? For, according to what we <sup>h</sup> live, according to that we are

<sup>a</sup> Gen. 5. 22, 24. <sup>b</sup> Gen. 6. 9. <sup>c</sup> Job 1. 1. <sup>d</sup> 1 King. 9. 4. <sup>e</sup> Luk. 1. 6. <sup>f</sup> Gen. 5. 24. <sup>g</sup> Heb. 11. 5, 6. <sup>h</sup> Col. 3. 7.

#### 4 *The Christians daily Walk,*

said to walk. The moral actions of mans life are aptly resembled by the Metaphor of Walking, which is a moving from one place to another. No man while he liveth here, is at *home* in the place where he shall be. There are two contrary *homes* to which every man is always going, either to *Heaven* or to *Hell*. Every action of man is one pace or step whereby he goeth to the one place or the other. The *holiness* or *wickedness* of the *action* is the several way to the place of *happiness*, or place of *torment*.

So that Gods own Children, while they live in this world as *pilgrims* and *strangers*, are but in the *way*, not in the *Country* which they seek, which is *Heavenly*.

This life of faith and holiness, what is it but a going out of a mans self, and a continual *returning to God* from the way of sin and death; and a settled going forward in all those acts of obedience which God hath *ordained to be the way for all his Children to walk in unto eternal life*?

A *godly life* is said to be a *walking with God*, in respect of four things that concur thereunto.

1 Heb. 13. 14. & Heb. 11. 3. to 16. / 1 Th. 5. 1. 9, 10.  
2 Ephes. 2. 2.

First,

*in holy Security and Peace.*

First, whereas by sinne we naturally are<sup>n</sup> departed from God, and have gone<sup>e</sup> away from his wayes which he hath appointed for us, we by the<sup>r</sup> new and living way of Christs death and resurrection, and by the new and living work of Christs spirit, are brought neer to God, and are set in the wayes of God by Repentance from dead works, and by Faith towards God in Christ Jesus; which are the first<sup>a</sup> principles of true Religion necessarily to be presupposed to be the first steps in this walking with God. Now to believe, and to continue in the faith, is, to<sup>r</sup> walk in Christ: therefore to walk with God.

*How many things concur in our walk with God.*

Secondly, the revealed will of God is called Gods way, because in it God doth as it were come forth of the secret of his holy Majesty, to shew his people their way to him, and so takes them along to himself; according to that in the Psalm, *Righteousness shall go before him, and shall set us in the way of his steps.* Now this way of righteousness revealed in the Word, is the rule of a

π Isa. 43. 6. ρ Rom. 3. 12. ρ Heb. 10. 29. q Heb. 6. 1. r Col. 2. 6, 7. s Psal. 85. 13.



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godly life; He which walketh according to Gods will in passages and turnings of his life, keeping himself to this Rule, *walketh with God.*

Thirdly, he that liveth a godly life, walketh after the Spirit, not after the flesh. He is *led by the Spirit of God*, having him for his guide; wherefore in this respect he is said to *walk with God.*

Fourthly, that a man may live godly, it is requisite that by the eye of faith he see God present before him in all his actions; thinking of him oft upon all occasions, *re-membring him in his wayes.* *Setting the Lord alwayes before him*, as David did. *Seeing him that is invisible*, as Moses did. Doing all things as Saint Paul did preach, *as of God, in the sight of God.* Now he that so walketh, that he *always observeth Gods presence*, and *keepeth him still in his eye* in the course of his life, and that not only with a general and habitual, but, as much as he can, with an actual intention to please and glorifie God, this man must needs be said to *walk with God.*

1 Rom. 8. 1. 15. Gal. 5. 16. 2 Isa. 63. 9. & Psal 86. 8.  
2 Heb. 11. 27. & 2 Cor. 2. 17.

Would

*in holy Security and Peace.*

Would you (in a word) know <sup>what it is</sup> when you walk with God? (1) <sup>to walk</sup> When you daily go on to repent <sup>with God.</sup> of sins past, believe in Christ Jesus for pardon, and believe his Word for direction. (2) When you walk not according to the will of man, but of God. (3) When you walk not after the flesh, but after the spirit. (4) When you set God before you, and walk as in his sight, then you walk with, before, after, and according to God. That you may walk with God, consider these arguments farther to convince and induce you.

First, you are commanded to <sup>Reason</sup> walk as Christ walked; and it <sup>why Christians should</sup> concerns you so to do, if you <sup>walk with</sup> would approve your self to be <sup>God</sup> a member of his body: for it is <sup>a reflection</sup> monstrous, nay impossible, that the head should go one way, and the body another. Now our Saviour observed all the three latter requisites of walking with God; the former, namely, justifying faith and repentance belonging not to him, because he was without sin.

Secondly, it is all which the Lord requires of you for all his love and goodness

### 3 The Christians daily Walk,

shewed unto you, in creating, preserving, redeeming, and saving you. For what doth the Lord require of you but to *do justly and to love mercy, and to walk humbly with your God?*

Thirdly, if you walk with God, and keep close to him, you shall be sure to go in the right way; in that *good old way* which is called the *way of holiness*: in a most *straight*, most near, and (to a spiritual man) most pleasant way, whose paths are peace, which endeth in the *rest of your soul*. For God teacheth his children to *choose this way*; and if they happen to erre or to doubt of their way, they shall hear the voice of Gods Spirit behind them, saying, *This is the way, walk in it.*

Fourthly, If you walk with God, you shall *walk safely*; you shall not need *to fear*, though ten thousand set themselves against you. For his presence is with you, and for you his holy *Angels* encamp about you; And while you walk in his wayes, they are charged to *support you*, lest you should receive any harm.

*a* Mic. 6. 8. *b* Jer. 6. 16. *c* Isa. 35. 8. *d* Pro. 3. 17. *e* Jer. 6. 16. *f* Isa. 48. 7. Psal. 119. 12. Psal. 37. 23. *g* Isa. 33. 21. *h* Pro. 3. 23, 24. *i* Psal. 37. 24. *j* Psal. 35. 6. *k* Psal. 34. 7. *l* Psal. 91. 11, 12.

Fifthly,

*in holy Security and Peace.*

5 Fifthly, *When you walk with God* (though you be alone and without all other companions) *you do walk with the best company*; even such, whereof there is most need, and best use. While God and you walk together, you have an advantage above all that walk not with him; For you have a blessed opportunity of that holy acquaintance with God, which is required in *Job*. You have opportunity to speak unto him, to ask him his advice in every thing; praying with assurance of a gracious hearing. *Abraham* and his faithfull servant made use of their walking with God for these purposes. Is it not a rare favour, that the most high God shall vouchsafe to come down from Heaven, and walk on earth with base man, nay, rather to call up man from earth to heaven, to walk with him? It would be therefore shamefull and hatefull ingratitude not to accept this offer, and not to obey this charge.

6 Sixthly, *to set the Lord always in your sight*, is an excellent preservative, and restraint from sinne. With this shield chaste *Joseph*

*m Job 22. 21, to 30. n Gen. 24. o Phil. 3. 20. Col. 3. 2. p Gen. 39. 9.*

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did repell and quench the fiery darts of the temptations of his lewd Mistris. For who is so foolish and shameless as to transgress wittingly the just laws of a Father, King, and Judge, knowing that he is present, and doth observe him with derision; if he do so?

Seventhly, *to have the Lord always in your eye and thought*, is an excellent remedy against spiritual sloth and negligence in good duties; and it is a sharp spur to quicken you, and make you diligent and abundant in the work of the Lord. What servant can be slothfull and false in his Masters sight? And what master will keep a servant that will not observe him and do his commands, while he himself looketh on?

Eightly, *Walking with God in manner abovesaid*, doth exceedingly please God; please Gods holy Angels, please Gods faithful Ministers, and doth please and strengthen all those good people of God with whom you do converse. It is to walk worthy of God in all well pleasing.

Ninthly, *Thus Walking with God*, you shall

9. Psal. 119. 68. & Heb. 11. 5. & 1 Cor. 11. 11. & 3 Joh. 3. 2. & Psal. 110. 74. & Col. 1. 9, 10.

be

be assured of Gods mercy and gracious favor. He keepeth<sup>a</sup> covenant and mercy with all his servants that walk before him with all their heart. When you do thus walk in the light, you have a gracious fellowship with God, and the<sup>b</sup> blood of Jesus Christ cleanseth you from all sin. There is no<sup>c</sup> condemnation to you which thus walk. Your flesh, when you die, shall rest in hope. For to them that set God before them, he doth<sup>b</sup> shew the path of life, which will bring them into his glorious presence, where are fulness of joyes, and pleasures for evermore.

Any one of these Motives, advisedly thought upon by a willing, an humble, and prayerful person, were enough to perswade to this holy walking with God.

Notwithstanding, it is woful to consider how few there be which walk thus. For most men<sup>a</sup> seek not after God, God is not in all their thoughts; they walk in the<sup>a</sup> vanity of their minds, after their own lusts; the lust of the flesh, the lust of the eye, and the pride of life, walking according to the course of this world, according to the will of Satan

y 1 King. 8. 23. z 1 Joh. 1. 7. a Rom 8. 1. b Pl. 16. 8. p. 6  
c Plal. 10. 4. d Eph. 4. 17. e 2 Pet. 3. 3. f 1 Joh. 2. 16.

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the <sup>s</sup> Prince of Power of the air, the spirit that now worketh in the children of disobedience: Who refuse to return or to call themselves into question, though God do wait and hearken for it; no, nor so much as to say, <sup>b</sup> *What have we done?* But every one runneth to his course, as the horse rusheth into the battel.

Now touching all that walk thus contrary unto God, God hath said, that he will set his <sup>i</sup> face against them, and punish them seven times, even with many and sore plagues. And if yet they will walk contrary to him, he will walk contrary to them in fury, and punish them seven times, and seven times more for their sins. And if yet they will walk in impenitencie, notwithstanding Gods offer of mercy to them in Christ, S<sup>t</sup> Paul could not speak of such with dry eyes, but peremptorily pronounceth that their end is destruction.

As for your self, I will say no more but this: Weigh well the premises; compare the way wherein you walk with God with all other ways, compare company with all other company, compare guide with guides, and compare the issues and end of this way

g Eph. 2. 2. <sup>b</sup> Jer. 2. 6. <sup>i</sup> Lev. 26. 21, to 28. <sup>4</sup> Phil. 3: 18, 19.

with.



with the issue of all other desires; and the choicer of your walk will easily and quickly be made.

Thus much be said in generall of walking with God.

CHAPTER IV  
How to walk with God in all things,  
at all times.

**T**HE Commandment to walk with God, is indefinite; without limitation: therefore must be understood to be a walking with him in all things, and that, at all times, in all companies and in all changes conditions, and estates of your life whatsoever: to walk with God in gross, is not sufficient.

You are not dispensed with for any moment of your life: but all the days of your life, and each day of your life, and each hour of that day, and each minute of that hour; you must pass the time, the whole time of your dwelling here in fear; even all the day long, saith Solomon. You must endeavour to have a conscience void of offence always, as saith the Apostle. You must live

a: 1 Pet. 1. 17. b Pro. 23. 17. c A.C. 24. 16. the

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that rest of your life, noted the lusts of many  
but to the will of God; taking heed lest at  
any time there be in you an evil heart of  
unbelief, in departing from the living  
God.

Reasons  
why a man  
must walk  
with God  
at all times

1. For this end Christ did re-  
deem you from the hands of  
your enemies, that you might  
serve him in holiness and righte-  
ousness, (which is the same with  
walking with God) *all the days of your life  
without fear.*

2. The end of the instructions of the  
Word, which is the light to your feet in this  
walking, is, that it be bound upon your heart  
continually, to lead, keep, and talk with  
you at all times.

3. The lusts of your own heart, and your  
adversary the Devil lie always upon the  
advantage to stay or divert you out of your  
godly course; so that upon every inter-  
mission of your holy care to please God,  
they take their opportunity to surprise you.

4. You are accountable unto God for  
losing and mispending all that precious  
time wherein you do not walk in his ways.

a 1 Pet. 4. 2. f Heb. 3. 12. f Luk. 1. 74, 75. g Pro. 6. 21,  
22. b 2 Pet. 5. 8. i Eph. 5. 15, 16.

5. Be.

1107. Besides, he that hath much work to do, or that is in a long journey, or is running a race for a wager, hath no need to lose any time. If you be cast behind in your work and race, you will hardly recover your loss but with much sorrow, with renewed faith, and with more than ordinary repentance, and that with difficulty.

Wherefore, when you do awake in the night, or in the morning, and while you are awake in the day, and when you betake your self to sleep at night, you must as Christ (foreshadowed in David) did, have thoughts on God, and set him always before you. When I awake I am still with thee, saith David; and in the night he remembered God; and his hope and meditation may answer words: I think him the person of all the faithfull) With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early. In the instant of awaking, let your hearts be lifted up to God, with a thankful acknowledgment of his mercy to you. For it is he that

4 Psal. 16. 8. A. 2. 2. 5. / Psal. 139. 18. m. Psal. 63. 6. y.  
7 Psal. 119. 47. 12. 8. 4. 15. 6. 9. 2. 13. 0. 3. 1. 2. 2. 2. 2.

giveth

giveth his *' beloved sleep*, who keepeth you both in soul and body *' while you sleep*. Who reneweth his *mercies every morning*, for, while you sleep, you are as it were out of actual possession of your self and all things else. Now it was God that kept you, and all that you had, restoring them again, with many new mercies, when you awake.

2. *Arise early in the morning*, (if you be not necessarily hindered) following the example of our *' Saviour Christ*; and of the *' good housewife in the Proverbs*. For this ordinance will make much for the health of your body, and for the thrift both of your temporal and spiritual state; for hereby you shall have the day before you, and shall gain the most and the fittest times for exercises of Religion, and for the works of your calling.

In the time *betwixt your awaking and arising* (if other pertinent and profitable thoughts offer not themselves) it will be usefull to think upon some of these. *I must awake from the sleep of Sin to Righteousness*, as well as out of *bodily sleep unto labour in*

*p* Psal. 137. 2. *q* Prov 6. 22. *r* Lam. 3. 22, 23. *s* John 8. 2. *t* Pro. 31. 5. *u* Eph. 5. 14. *v* Cor. 15. 3, 4.

my calling. The night is far spent, the day is at hand: I must therefore cast off the works of darkness, and put on the armour of light. I must walk honestly, as in the day. I am by the light of grace, and knowledge, to arise and walk in it as well as by the light of the sun to walk by it. Think also of your awaking out of the sleep of death, and out of the grave at the sound of the last Trumpet; even of your blessed resurrection unto glory at the last day. It was one of Davids sweet thoughts (speaking to God) when I awake I shall be satisfied with thy likeness.

When you arise and apparel your self, lose not that prime time (when your wit is freshest) with uncertain, impertinent, boundless, & fruitless thoughts, as it is the fashion of most men and women for to do. This is a fit time to think upon the cause why you have need of apparel; namely the fall and sinne of your first Parents, which from them is derived to you. For before their fall, their nakedness was their comeliness; and seeing it, they were not ashamed. It will likewise be to good

Fit meditations when a man doth apparel himself.

x Rom. 13. 11, 12, 13. y 1 Cor. 15. 54, 55. z 1 Thess. 4. 16. a Psal. 17. 15. b Gen. 1. 25.

pur.

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purpose to consider what base stuff the wise providence of God hath appointed to be the matter of apparel: the *stems* of plants, the *skins, hair or wooll* of bruis beasts, and the *spittle* of the Silk-worm, very *excrements* and *cast-apparel* of *unreasonable Creatures*. Which, as it doth magnifie the wisdom, power, and goodness of God in choosing and turning such mean things to such excellent use: so it should humble and keep down the pride of man: for what man, who is in his wife, will be proud of the badge of his shame, even of that apparel, for which (under God) he is beholding to very plants and beasts?

Now also it is a good time to call to mind what rules are to be observed, that you may apparel your self so as becometh one that professeth godliness: namely, That your apparel for *manner* and *fashion* do suite with your *general* and *special* Calling, and with your *estate, sex, and age*.

That you *wear* your apparel be for *health, honesty, and comeliness*.

That you rather go with the *lowly*,

1 Tim. 2. 9, 10. & Deut. 22. 5, 1 Cor. 11. 13, 14, 15.

1 Cor. 12. 22. & 1 Cor. 12. 23. & 1 Cor. 12. 24.

than



than with the *bighest* of your state & place.

4. That the *fashion* be neither <sup>f</sup>stranger, immodest, singular, or ridiculous.

5. That you be not *overcurious*, or *overlong*, taking up too much time in putting it on.

6. Neither the *making* nor *wearing* of your apparel must favour of <sup>a</sup>pride, *lightness*, *curiosity*, *lasciviousness*, *prodigality*, or *base covetousness*: But it must be such as becometh *holiness*, *wisdom*, *thrift*, and *honesty*, and such as is well <sup>b</sup>reported of.

7. Follow the *example* of those of your rank and means, which are most *sober*, most *frugal*, and most *discreet*.

While you apparel your self, it will be seasonable and profitable also by this occasion, to <sup>a</sup>raise your thoughts, and to fix them upon that your apparel which doth cloath and adorn <sup>b</sup>your inward man, which is spiritual, and of a divine matter, which never is out of fashion, which never weareth out, but is always better for the wearing. Think thus; If I go *naked* without bodily apparel, it will be to the *shame* of my person, and to the *hazard* of my health and life: But

f Zech. 1. 8. g Isa. 3. 18, 20, 24. h 1 Cor. 11. 7. i Rev. 3. 28. k 1 Pet. 3. 4.

how

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how much more will the filthy <sup>1</sup> nakedness of my soul appear to the eyes of men, of Angels, and of God himself, whose <sup>m</sup> pure eyes cannot abide filthiness; whereby my soul will be exposed to most deadly temptations, and my self to Gods most severe judgments; except I have put on, and do keep on me the <sup>2</sup> white linnen of Christs Spouse the righteousness of the Saints, that is Justification by faith in Christ, and sanctification of every part by the Spirit of Christ?

And because every day you shall be assaulted with the the world, the flesh, and the devil, you shall do well to consider whether you have put on, and do improve your coat of male, that compleat armour <sup>3</sup> prescribed.

When it shall happen that you do use your Looking glass, and by experience find that it serveth to discover, and to direct you how to reform whatsoever is uncomely, and out of order in your body: you may hereby remember your self of the necessity and admirable use of the mirror and glass of Gods Word, and Gospel of Christ both read

(Rev. 3. 17. Rev. 16. 15. Exod. 32. 25. <sup>m</sup> Hab. 1. 13. <sup>2</sup> Rev. 19. 8. <sup>9</sup> Eph. 6. 11, 10 18. Jam. 1. 23, 24, 25.

and

and preached, for the good of your soul. For, this being understood and believed, doth not onely shew what is amiss in the soul, and how it may be amended, but in some measure will enable you to amend: for it doth not only shew you your own face, but the very face and glory of God in Christ Jesus, which by reflex upon you will through the Spirit work *on you* a more excellent effect then *on Moses face* in the Mount, (*Exod 34.29,30.*) which yet was so glorious, that the people could not endure to behold it. For *by this Gods glory* which by faith you behold in the Word, you shall be *changed into the same Image from glory to glory, even as by the Spirit of the Lord,* (*2 Cor.3.18.*)

Touching these things which I have prescribed to be thought upon, when you arise, and put on your apparel in the morning, and those other which I shall prescribe when you put off your apparel at going to bed at night; my meaning is not to urge them as necessary, as if it were sinne to omit any of these particulars: but except better come in place, as most convenient. Wherefore take these following Cautions.

First,

*Cautions  
to the for-  
mer Direc-  
tions.*

First, ( as I said ) if other pertinent and more profitable thoughts offer not themselves, or if you be barren of other holy meditations, use these.

Secondly, the same similitudes and allusions, with all such resemblances which are free (not commanded by God, but in our choice to take up from things natural and artificial, to put us in mind of spiritual things, and to clear our judgments therein) must be used with putting a wide difference between them, and those which are Sacramental. For the Sacraments, besides their natural aptness to signify what they do represent, they have divine institution from God, whereby to the believer they are through Gods Spirit effectual, not only outwardly to signify, exhibit, and seal, but inwardly to apply and conferre the thing signified: these not so; yet as helps to your memory and understanding these are of singular use. For our *Saviour* in his *speeches* while he lived upon the earth, and in his writings in the *holy Scripture* is frequent in the use of them, as you may observe in the manifold parables, and similitudes in the Gospel.

CHAP. III.

*Of beginning the day well, walking with God.*

SECTION I.

**W**Hen you are thus awake, and are risen out of your bed, that you may walk with God the remainder of the day; It will be needfull that you *first renew your peace with God, and then keep it*, by doing those works of *piety, equity, mercy, and sobriety*, which any way may concern you that day. For *how can two walk together safely (especially a weak one with him that is strong) except they be agreed?* (Amos 3.3.) And how can any walk with God, if he be not holy in all his conversation? You have as much cause to *beware of him, and to obey his voice*, and not provoke him *who goeth before you in the wilderness of this world*, to guide and bring you to his *heavenly Kingdom*; as the *Israelites* had to beware of him who went before them to keep them in the way, and to conduct them unto the *earthly Canaan*, the place which he had promised and prepared for them. *Exod. 23. 20, 21, 22.* It was for this that *Joshuah* told the people, that

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that except they would fear the Lord, and serve him in sincerity, and put away their strange gods, they could not serve God, they could not walk with him. For he is (saith he) a holy God: he is a jealous God: he will not forgive your transgressions nor your sins (Job. 24. 1. 19.)

How to be-  
gin the day  
with prayer

For this cause (if unavoidable necessity hinder not) Begin the day with solemn <sup>a</sup> prayer and thanksgiving. Before which, (that these duties may be the better performed) it will be convenient, if you have time, that you <sup>b</sup> prepare your self by meditation; the matter whereof should be an enquire into your present estate, how all things stand between God and you: how you have carried your self, since you last prayed and renewed your peace with God; what sins you have committed, what graces and benefits you want, what fresh <sup>c</sup> favours God hath bestowed on you since last you gave him his Tribute of thanks, and how much praise and thanks you do owe to him also for continuance of the old. Think also what

<sup>a</sup> Psal. 92. 1, 2. Psal. 88. 13. <sup>b</sup> Psal. 57. 7. Lam. 3. 40, 41. Job 11. 13. <sup>c</sup> Psal. 116.

employ:



employments you shall have that day: Consider likewise what ground and warrant you have to approach to the Throne of Grace, to ask pardon, and to ask and expect favour and help of God. Upon these considerations, rightly prosecuted, you must work your heart to a resolution through Gods grace to *reform whatsoever you find to be amiss*, (*Joh. 11. 14.*) And that you will flie unto, and onely rely upon Gods mercy in Christ; that you will acknowledge him in all things, and that you will now seek grace and help of him, whereby you may walk as in his sight, in all well pleasing, all that day.

To further you herein, do thus:

First, lay a peremptory charge upon your Conscience to deal *unpartially, plainly, and fully*, in this examination and judging of your self.

Secondly, you should be so well acquainted with the *summe and meaning of the Law*, (*Deut. 8. 8 9*) that you may be able to carry in your head a *Catalogue or Table* of the principal duties and vices required, and forbidden in each Commandment: whereby you may try your obedience past, and may set before you a Rule



of your life, for time to come.

Thirdly, ( lest the calling to mind the multitude and greatness of your sins by the Law, should make you despair of Gods favour ) you should be so well exercised in the *Articles of the Christian faith*, and in the principal *promises and precepts of the Gospel*, that you may be able also quickly to call them to mind for the strengthening of your faith and hope in God. The *pattern of wholsom words* should be familiar unto you for these purposes, ( *2 Tim. 2. 13.* )

*Reasons of due preparation before prayer.* All this need not take up much time : you will find it to be time well redeemed. For first, by such preparation you shall keep your self from the *rude and rash* thrusting your self into Gods holy presence, whereof you are warned in the Scriptures, *Eccles. 3. 12.*

Secondly, when by this means you have well humbled, softened, seasoned, and set straight your heart to God ward, so that you can say, you regard no iniquity in your heart, ( *Psal. 66. 18. Ioh. 9. 31.* ) and when hereby you have called your thoughts in from stragling, and have gotten composedness of mind, and inward strength of soul, without

without which the arrow of prayer can never flie home to the mark; then you may approach unto Gods special presence with more *faith*, and *boldness*; you shall be more able to utter before him *apt confessions*, *lawful requests*, and *due thanksgivings*, more *understandingly*, more *distinctly*, more *humbly*, more *devoutly*, more *feelingly*, more *servently*, and with more *assurance* of a gracious hearing, (all which are requisite in prayer) then possibly you could ever be able to do without such *preparation*.

Thirdly, this *due preparation to prayer* doth not only fit you to pray, but is an *excellent furtherer of a godly life*. For it maketh the *Conscience tender* and *watchfull* over you, by the daily exercise of the knowledge of the precepts and threats of the Law, and of the precepts and promises of the Gospel: and it being enforced to examine, accuse, judge and pass sentence, yea, to do a kind of execution upon you for your sinne, smiting your heart, and wounding it self with godly fear, grief, and shame, (a work to which the Conscience is loth to come, till it must needs:) wherefore to prevent all this toruble, vexation, and smart, till it will rather give all diligence in other

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acts which are more pleasing, namely, it will direct you in the wayes of God, check and warn you before hand, lest you should sinne; to the end that when you come to examine your self again, it might find matter, not of grieving and tormenting, but of rejoycing and comforting your heart; which is the most proper and most pleasing work of a sanctified conscience, (2 Cor. 1. 12.) He that knoweth that he himself must (and none for him) be at much pains to make himself whole and clean when he is wounded and defiled, will take the more heed lest he wound and defile himself.

Fourthly, this due preparation to prayer, taken up in good part with examining, judging, and reforming your self, doth prevent Gods judging of you: for when you judge your self, you shall not be judged of the Lord, saith the Apostle, (2 Cor. 11. 31.)

Being rightly prepared, you must draw near into Gods special presence, falling low at his foot-stool, (*Psal 95. 6.*) representing him to your thoughts as one who is in himself, and of himself, the only, heavenly, spiritual, all-knowing, and all-mighty Majesty and Deity: now become  
your

your loving and mercifull<sup>d</sup> Father, through Christ his Son, your Lord. Then you must<sup>e</sup> pour out your soul before him in confessing your sins, and in making<sup>f</sup> your desires (through the Spirit) known unto him in the name of Christ, for your self and others in all lawfull petitions, and supplications, with thanksgiving; And all this with<sup>g</sup> understanding, with the intention and full bent of the soul, <sup>h</sup> with fervor, and <sup>i</sup> expectation of being heard, in due time and measure, and in the best manner.

The rule and boundary to you for all things required in prayer, is the Lords Prayer. If you would have reasons to perswade you to this duty of prayer, and would have further information touching the fore pointed at particular requisites in prayer, I referre you to that which I have already published upon the Lords Prayer. And touching the chief impediments to prayer, with their removals, I refer you to the Epistle of my loving and reverend friend, Mr. Doctor Sibbs, written before the said<sup>\*</sup> Treatise.

*\* The Key  
of Heaven.  
The Lords  
Prayer  
opened.*

*d* Mat. 6. 9. *e* 1 Sam. 1. 15. *f* Phil. 4. 6. *g* 1 Cor. 1. 15.  
*h* Jam. 5. 16. *i* Mark 11. 24.

## SECTION 2.

*Cautions and advertisements about Prayer.*

*Cautions  
to be ob-  
served in  
preparation  
to prayer,  
and in pray-  
ing.*

**V**Nto the Directions both  
for preparation to Prayer,  
and concerning Prayer it self,  
take these Cautions.

First (if it may be) *Omit nei-  
ther the one nor the other*; and  
let them be the *First work after you are up,*  
(*Psal. 5.3.*) But if that cannot be, because  
of some necessary let, yet perform them so  
soon as you can, and as well as you can; though  
you can do neither, either so soon or so well  
as you would, yet omit them not altogether.  
Break through all seeming necessities, which  
will daily cast in themselves, to hinder and  
thrust out these duties. The *Devil* knowing  
that nothing doth undermine and over-  
throw his kingdom more then these duly  
performed; knowing also that this spiritual  
performance of them is tedious to corrupt  
nature; he will thrust upon you seeming  
necessities, so many and so oft, that if you  
be not watchful to gain, and to take time,  
breaking thorow all such lets as are not  
truly necessary, you shall oft-times by the  
circum-

circumvention of the flesh, and of the devil, be brought to an omission of *Preparation*, or *Prayer*, or both. Upon which will follow like occasions, together with a proneness to the like neglect, and also a greater indisposition to these duties afterwards.

Secondly, *Lay not too great a task upon your self in this preparation to prayer*; I mean, so much as will take up more time than the works of your calling, and other needfull affairs will permit: but contrive and husband your time so; that every lawfull business may have his own time, *Ecc. 3. 1.* God hath subordinated the works of your general and particular calling, in such sort, that ordinarily, the one shall not drive out the other.

If through taking too much time in preparation to prayer, and in prayer, either of them grow necessarily tedious and burthensome; Satan will circumvent you by this means, causing you out of a true weariness of too much (even before you are aware) to omit them altogether.

Thirdly, whereas when you prepare your self to pray, and when you do pray, it is lawfull to think of your worldly business, to the end that you might pray for direction,



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section, and for good success therein, (for you may ask your daily bread, *Mat. 6. 11.*) you must take heed when you think on these things, that your thoughts be not worldly through distempers and distractions about the same, (*Luk. 12. 29.*) For these will abate your spiritualness and strength in prayer, with shut the ears of God against your prayer.

I remember you desired me to shew you the signs and remedies of distempers and distractions about worldly things, in your preparations to prayer. By distempers, I mean inordinate trouble about the means; and by distractions, I mean a vexing trouble about success.

You may know that your mind is distempered with worldliness (even in thinking on lawful business) when you prepare yourself to prayer, by these marks.

Signs of distempered thoughts in preparation to prayer through worldliness.

First, when (except in case of necessity in their apparent danger) your worldly affairs are first in your thoughts to be the matter of your meditation. For thoughts how to hallow Gods name, and how his kingdom may come, and how you may do his will, should ordi-



ordinarily be in your mind before those that concern your *daily bread*.

2. When they *interpose* themselves, *interrupt* and *jumble out* those *good thoughts* whereon you were thinking before, before that you have thought of them sufficiently.

3. When your thoughts of worldly business are with *greater intention of mind* then the thought of things spiritual & heavenly.

4. When they *last longer* then such as immediately concern the glory of God, and the good of your soul; or hold you too long upon them.

5. You shall know it by the *ends* which you propound to yourself in your thoughts of worldly business: Are the *ends* which you propound onely or chiefly, that you may prevent poverty, or that you may have wherewith to satisfy your natural desires? If you propound not *other, and more spiritual ends*, your thoughts of them at that time are worldly: But if your thoughts of your worldly business be to the end that you may lay them to the rule of Gods Word, that you may not offend him in your labour and care about them; or that you might crave Gods direction and blessing upon your said care and labour, you being

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spiritual in thoughts of worldly busines, then your thoughts of lawfull busines are not distempered with worldliness.

*Remedies  
against di-  
stempered  
thoughts in  
preparation  
to prayer.*

To remedie these distempered thoughts, first get a *sound and cleer judgment* to discern of what is good, what is bad, also what is best, and what is least good; preferring things spiritual, heavenly, and eternal, incomparably before those which are corporal, earthly, and temporary. Make those best things *your Treasure*; (*Mat. 6. 21.*) then your heart is chiefly set, and your thoughts will chiefly run on them; and will be moderate in thinking of those things which are less needfull.

2. Do as a wise *Counsellor at Law*, and as a *Master of Request*, who must hear many *Clients*, and receive and speed many *Petitions*. Consider whose turn it is, and what is the most importunate sute, and dispatch them first. Let thoughts of worldly busines be shut out, and made stand at door, till their turn be to be thought upon, and till the more excellent and more needful be dispatched.

3. If thoughts of the world will impudently intrude themselves, and will not be kept

kept out; rebuke them sharply, give them no hearing, but dishearten them, and rebuke the porter and keeper of the door of your heart; *smite, wound, and check your conscience,* because it did not check and restrain them.

4. In all lawfull business *inure* your self *hoc agere*, and sufficiently to intend that one thing which you have in hand for the present, (*Eccles. 9. 10.*) and at all times restrain wandering thoughts as much as may be. Let your Reason get such power over Phantasie, that you may be able to think of what you please, when you please. You will say, to a fickle brain this is hard, if not impossible. To this I answer, if you would not nourish and entertain evil flying and unseasonable thoughts when they arise, and would (as oft as they offer themselves) be much displeased with them and with your self for them; then in time you shall find it possible, and not exceeding hard to think of what good things you would, and not of what evil things you would not.

5. Lastly, when the time and turn of thinking, and doing of your worldly businesses is come, then think thereof sufficiently, and to good purpose; for then they will be the less troubleſom in thrusting themselves

in out of place, because it is known that in their place they shall be fully regarded. Idleness and improvidence about these things, puts a man into straits many times, and into distempers about his worldly business, more then, else, needs, or would be.

*How to know  
that thoughts  
about success  
in worldly bu-  
siness are di-  
stractions in  
preparation to  
prayer: with  
the remedy.*

You would also know when your thoughts of success in your worldly affairs are distractions in your preparation to prayer; together with a remedy against them.

To think, that if you be not provident and diligent in your calling; and, that if God do not bless your diligence, you may do the works of your calling in vain, and that you may look for ill success: thus to think, is lawful and useful. For it will raise up in you a resolution to be provident and diligent: and when you have done all you can, these thoughts also will quicken you to prayer unto God for success. But if your thoughts of thriving, or not thriving, be other then these, and do bring forth other effects; namely, if desire of success drive you to think of using *unlawful means*, from doubting that you cannot so soon, or so certainly,  
or

or not at all, speed by the onely use of law-  
ful: if it make you full of anxiety and feare,  
that though you use what good *means* you  
can, all will be in *vain*: if you be yet *doubt-  
full*, (*Mat. 6. 25.*) and take thought about  
what you shall eat, what you shall drink, and  
what you shall put on; or how you and  
yours shall live another day; then your  
thoughts about success in worldly business  
are *worldly*, and *distractfull*.

I shall let this sinne with its remedy ap-  
pear more fully, when I shall write against  
taking care in any thing, *Chap. 13.*

Yet for the present, know: All the fruit  
you shall reap through eating up your heart  
with fear and distrust, doubting of success,  
will be nothing else but a farther degree of  
 vexation of heart. For all the carking in the  
world cannot bring good success. Besides,  
nothing provoketh the Lord to give ill  
success sooner, then when you shall nourish  
distrustful care.

Secondly, Consider the ability and faith-  
fulness of God, who hath taken care of the  
success of your labour upon him; command-  
ing you not to care, but to cast all the care  
on him, (*1 Pet. 5. 7.*) If you would rest upon  
this, you might be secure of good success in  
your

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your outward state, even according to your desire; or else God will more then recompence the want thereof, by causing you to thrive and to have good success in spiritual things, which is *much better*, and which you should desire much more.

4. A fourth caution to be observed in your preparation to prayer, and in prayer, is, *Be not sleight and formal herein*: which is, when cursorily, and out of an over custom, you only call your sins, your duties, Gods favours, and his promises unto a bare and fruitless remembrance. For if the heart be not withall affected with anger, fear, grief and shame for sinne; And if it be not affected with joy, and with an acknowledgment of being beholding to God for his favours: Moreover, if it be not affected with hope and confidence in God, at the remembrance of his blessed promises; And if withall the heart be not gained to a renewed resolution for to reform what is faulty, and to cry earnestly to God for grace and mercy, and for the time to come to endeavour to live a godly life; all your preparation is nothing. Nay, this sleight and fruitless calling of vice and vertue to remembrance, and no more, is a great imbolder and strengthener of sinne, and



and a great *weaker and quencher of the Spirit*. For sins are like to idle vagrants, and lawless subjects; If Officers call such before them, and either say nothing to them, or onely give them threatning words, but do not make them smart, they grow ten times more bold, more insolent and lawless. Good thoughts in men regenerate are like to such dutiful servants, and loyal subjects as are ready to come at every call, and offer themselves to be imployed in all good services: Now if such be not cherished in their readiness, they (like *Dauids* people, 2 *Sam.* 19.) return disheartened, and their edge to future readiness is taken off. Besides, this *cursorie* performing of holy duties, is the highway to an habit of *hypocrisie*, that cursed *Mar-good*.

5. My last caution is, that if in your meditations, and in your prayets, you find a dulness and want of spiritualness, I would have you to be humbled in the sense of your impotencie and infirmity; yet, *Be not discouraged, nor yet give them over*; but rather betake your self to these duties with more diligence and earnestness. When you want water, (your Plump being dry) you by much labour in plumping can fetch water;  
so



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so by *much labouring* the heart in preparation, and by *prayer*; (*Luk. 11. 13.*) you may recover the gift of prayer. And as when your fire is out, you by laying on fuel, and by blowing the spark remaining, do kindle it: so by meditation, whereby you must *stir up the grace that is in you*, (*2 Tim. 1. 6.*) and by the breath of prayer, you may revive and inflame the spirit of grace and prayer in you. Yet if you find that you have not time to prepare by meditation; or having time, if you find a confusion and distraction in your meditation; then it will be best to break through all lets, and without further preparation fall upon the duty of prayer; onely with premeditation of God to whom, and of *Christ* by whom through the *Spirit* you must pray.

If for all this you do not satisfie your self in these holy exercises, yet *give them not over*: for God is many times best pleased with your services, when, through an humble sense of your failings, you are displeased with your self for them. Yea, if when you have *wrestled* and contended with God in prayer, you are forced to go *halting and limping away*, with *Jacob*, (*Gen. 32. 25. 31.*) in the sense of your infirmities; yet be not  
dis-

dismayed, for it is a good sign that you have prevailed with God, as *Jacob* did, (*Hos. 12.*

4. *Gen. 22. 38.*) and had done more than

God useth when he is overcome by prayer, to work in them that do overcome some sense of weakness; to let them know, that they prevail with him in prayer, not by any strength of their own, or by any worthiness of their prayer, (when they have prayed best) but from the goodness of Gods free grace, also from the worthiness of Christs intercession, by whom they tender their prayers, and from the truth of his promise made unto them that pray. If it were not thus, many when they have their hearts desire in prayer, would ascribe all to the goodness of their prayers, and not to the free grace of God; and would be proud of their own strength, which in truth is none at all.

**CHAP.**

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CHAP. IIII.  
*How to walk with God, the whole day after  
it is well begun.*

SECTION.

**W**Hen you have thus begun the day by prayer by your self, thus making your peace with God, and craving his gracious presence to go along with you, and for you, that day: you must then conscientiously, according to the nature of the day (be it one of the *six days*, or our Christian *Sabbath*, the *Lords day*) apply your self to the business of that day, whether it be in acts of Religion, or of your personal calling, or in any other works belonging unto you, as you are *superiour* or *inferiour*, in Family, Church, or Common-wealth, whether it be also in acts of *bodily repasts*, recreation, or sports, doing all as in Gods sight.

And because all lawfull business is *sanctified by the Word and Prayer*, 1 Tim. 4. 5. for that is a part of your calling, (as you are Master of a Family) to govern your People in the fear of God, and to teach them to live godly, therefore it is your part to take the fittest time in the morning to call them

them together to *pray* with them, before which prayer, it will be profitable, if so much time can be gained, to read the *Scripture* in order, with due reverence, taking also opportunities in all fit times, to instruct them in principles of Religion, \* oft *whetting the Word* upon them. If it be a working day, betake your self ordinarily to the *work* of your *particular calling*. For whosoever hath *no calling*, whereby he may be profitable to the society of man, in Family, Church, or Common-wealth: or having a lawful Calling doth not follow it, he liveth <sup>b</sup> *inordinately*. God never made man for play, or to do nothing. And whatsoever a man doth, he must do it by vertue of his calling, receiving warrant from it, else he cannot do it in Faith; <sup>c</sup> *without which no man can please God*. Besides, whosoever is called to Christianity hath no way to Heaven, but by walking with God in his <sup>d</sup> *personal and particular calling*, as well as in his *general calling*. For a man hath no more truth and power of grace then he hath a care to shew it in a due performance of the duties of his calling as well as in duties of Religion.

a Deu. 6. 7. b 2 Thes. 3. 10, 11. c Heb. 11. 6. d 1 Cor. 7. 17. 24. Eph. 5. 21. to Eph. 6. 10. 1. That

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*How a man  
should car-  
ry himself  
before God  
in his Cal-  
ling.*

1. That you may do this, first be sure that the thing whereabout you labour, either with head or hand, be lawfull and good.

Be<sup>d</sup> diligent and industrious, for the<sup>s</sup> sluggard and idle person desireth, but hath nothing: but the<sup>d</sup> diligent hand maketh rich.

3. Let there be *truth, plainness, and equity* in all your dealings with men. *Circumvent and defraud no man*. Make not your own gain the weights and measures to trade by. I will propound unto you sealed weights and rules, according to which, you must converse with all men.

1. Consider your neighbours good as well as your own. Weigh unpartially with your self, what proportionable commodity (in common estimation according to the times) your neighbour is like to have for that which you receive of him. For you must<sup>e</sup> *love your neighbour as your self*. In whatsoever you have to do with men, you must not look only to your own advantage but to the benefit also of<sup>1</sup> your neighbour.

f Eph 4.28. g Prov. 13.4. h Prov. 10.4. i Thes. 4.6.  
k Mat. 22.39. l Phil. 2.4.

Observe

Observe the *Royal Law*, the Standard of all equity in this kind: "Whatsoever you (with a rectified judgment and honest heart) would that men should do to you, even so do unto them, for this is the *Law* and the *Prophets*."

4. Be *provident* that you let not slip your *opportunities*: "and take heed lest in these evil times, you be *circumvented* by fraud, and falshood, and be ensnared by unnecessary *Suretiship*."

5. Whereas in every calling there is a *mysterie*,<sup>p</sup> and for the most part, each calling and condition of life hath its special sin or sins, which the Devil and Custom for gain or credit sake amongst wicked men, hath made to seem lawfull, yea, hath put a kind of *necessity* thereupon, which cannot be shunned but with exposing a mans self to loss, or censure; Look you narrowly by the light of the Word, and by experience to *finde out* that or those sins, then be as careful to *avoid* them.

<sup>m</sup> Mat. 7. 12.    <sup>n</sup> Prov. 6. 6, 7, 8.    <sup>o</sup> Prov. 11. 15.  
<sup>p</sup> Prov. 22. 26. Prov. 6. 1. to 6.

SECT.

## SECTION 1.

## Concerning Superiors, and Inferiors.

*Rules to  
direct Su-  
periors.*

**T**HERE are other works also, such as concern you, as you are a *Superior*, and in authority, or as you are *Inferior* and subject either in Church or Commonwealth: in doing whereof, you must take God along with you, following the directions of his *Word* and *Spirit*.

1. As you are a *Superior*, first walk worthy of all honour and due respect, carrying your self in your place with such holiness, wisdom, gravity, justice, and mercy; keeping such a mean between too much rigor and remissness, between straining your authority too far, and loosening it too much, that those under your charge may have cause both to *fear* and *love* you.

2. Wait on your office, and be watchful over your charge with all diligence and faithfulness, using all good means to contain them in their duties of *Godliness* and *honesty*; which is the onely end why God hath set you over them. The means are,

a Lev. 25. 43. b 1 Tim. 2. 2.

(1) Go



- (1) Go before them in good example. <sup>c</sup> Examples of Superi-  
ors have a kind of constraining  
power, working powerfully  
and insensibly upon inferiors. <sup>d</sup> Means  
whereby  
superiors  
may con-  
tain inferi-  
ors in their  
duties.
- (2) <sup>d</sup> Pray with and for them.
- (3) Command only things <sup>e</sup> lawfull, possible,  
and convenient, and only those to which the  
extent of your authority from God and  
man doth allow you. (4) As much as in  
you is, procure for them the means, and put  
them upon the <sup>e</sup> opportunities of being, and  
of doing good. (5) Prevent likewise and  
remove all occasions of their being, and of  
doing evil. (6) Protect and defend them,  
as much as lieth in you from all wrongs and  
injuries. (7) When they do well, <sup>e</sup> encou-  
rage them, by letting them see that you take  
notice as readily of their well-doing as of  
their faults; and so far as shall be fit, let  
them have the <sup>e</sup> praise and fruit of their well-  
doing. (8) When they do evil, rebuke them  
with more or less anger, according to the  
greatness of their fault; but never with  
<sup>b</sup> bitterness, in rating and reviling them by  
terms of disdain and base contempt. There

<sup>e</sup> Gal. 2. 10. <sup>d</sup> Job 1. 5. <sup>e</sup> Exod. 20. 8, 9, 10. <sup>f</sup> Psal.  
101. 6. <sup>g</sup> Pro. 31. 31. <sup>b</sup> Col. 3. 19, 20. Ephes. 6. 9.

should

should be always more strength of reason in your words to convince them of their sin, and to make them see their danger, and to know how to be reformed, *then heat of anger*, in uttering your own displeasure. (9) If admonitions & words will reclaim them, then proceed not to corrections & blows: but if they regard not your reproofs, then, according to the nature of the fault, and condition of the person, and the limits of your authority, you must in mercy to their soul, give them sufficient, but not excessive punishment. (10) When you have done thus, and have waited a convenient time for their amendment, but finde none, then when they declare themselves to be rebellious, you must *crave the help of higher authority.*

That you may govern according to these directions: Consider well and oft, first, that those whom you govern, are such whom you must not oppress, neither may you rule over them with *rigour*, because they now are, or may be *heirs of the same grace, together with you.*

9 Prov. 19. 15, 17, 19. 7 Deut. 21. 18, 19, 20, 21.  
 10 Lev. 25. 29, 33.

Secondly,

Secondly, Remember oft that you have a *Superiour in heaven*, that you are his *servant*, and deputy, governing under him; that all your authority is *from him*, and all that you do, in governing, must be *for him*, and how at last a time will come when you must *give an account to him of your Government*.

As you are *under authority* (1) You must *honour* and reverence all whom God hath set over you. (2) You must *obey*

Rules to direct inferiours.

*them* in all such their lawfull commands as are within the compass of their Authority and commission, and that with fidelity, and singleness of heart, for the *Lords sake*.

(3) You must submit to their reprobs, corrections and just restraints, with patience, without murmuring, clattering, and answering again, or resisting; for if you do not submit to the powers that be ordained of God, or if you *resist them*, you *rebell* against God, and do *resist the ordinance of God*: which who so doth, shall receive to himself damnation. But if you not only for

¶ Ephes. 6. 9. Col. 4. 1. ¶ Exod. 20. x Eph. 5. 24. & 6. 1, 5. Heb. 13. 17. y 1 Pet. 2. 13, 24. Eph. 6. 5, 6. & Tit. 2. 9. & Rom. 13. 2.

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Wrath, and fear of punishment, but chiefly for <sup>o</sup>Conscience to God do submit your selves to evdrys <sup>o</sup>ordinance of man, doing thereof the <sup>o</sup>Will of God from the heart: then whether men requite you, or not, you shall be sure of the <sup>o</sup>Lord, to be more then requited, for you shall of him receive the reward of inheritance: for thus obeying men, you serve the Lord Christ.

b Rom. 13. 5. c 1 Pet. 2. 13, 14. d Eph. 6. 6, 7, 8.  
e Col. 3. 24.

SECTION III.

*Touching Repasts and Recreations.*

**T**HE constitution of mans soul and body is such, that they cannot long endure to be employed, and stand bent with earnestness upon any thing, wherefore refreshing is needfull.

First, the whole man is refreshed by eating and drinking: in which you must be first holy: secondly, just; thirdly, temperate.

Rules for  
eating and  
drinking.

1. It was their sin, which fed themselves without all fear of God, *Jud* 1. 3. Meats and drinks are not good to a man, if he be  
not

102. You must not eat bread <sup>of</sup> deceit: or  
ill gotten food: every man must eat his *own*  
*bread*. God would have no man to eat the  
<sup>of</sup> bread of wickedness, nor yet drink the wine  
of violence.

2. A man when he is weary, may be refreshed likewise by variety and interchange of the duties of his particular and general Calling. And the best Recreation to a spiritual mind, when it is

weary of worldly imployments, is to go in-  
to <sup>e</sup> *Christs garden*, and there by reading and  
<sup>s</sup> *meditating*, singing of *Psalms*, <sup>h</sup> and holy  
conference, you may solace your self with  
the sweet comforts of the *holy Spirit*, and  
may work your hearts to joy in God, even  
to joy in the *holy Ghost*, and to a <sup>i</sup> *delight* in  
the *Commandments and Word of God*. This

*a* Tir. 1. 15. *i* Tim. 4. 1, 5. *b* Prov. 10. 17. *c* 2 Thes. 3. 12. *d* Prov. 4. 17. *e* Rom. 13. 13. Prov. 23. 20, 21. Eccles. 3. 10, 17. *f* Cant. 1. 12, 13, 14, 15. and 5. 1. *g* Pſal. 93. 19. *h* Col. 3. 16. *i* Pſal. 119. 16.

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is the most profitable, and most reviving, and most lasting delight of all other. Now, by as much as the soul is of a better, and of a more heavenly constitution, by so much it more contenteth, and satisfieth it self in these delights.

Yet sith *Sports*, even bodily and natural delights, are part of our *Christian liberty*, therefore (taking heed that you abuse not your liberty) you may when you have need, recreate your self with them. Now that you may sport as in Gods fight, follow these directions:

Rules for  
sporting.

1. The matter of your sports must be of a common nature, and of things of indifferent use.

Things holy are too good, and things vicious are too bad to be sported or played with.

2. Sports must be seasonable for time: Not on the Sabbath day, in which time God forbiddeth all men to seek their own pleasures, *Isa. 58. 13*. Ordinarily sports must be used not before, but after the body or minde hath been thoroughly employed in honest business. Not over-long, to the expence and loss of your precious time, which you should study to redeem, not to pass away, *Eph. 5. 16.*

3. Sports



3. Sports must always be kept within the lists of charity, 1 Cor. 16. 14. both to your self, and to your neighbour. If your sports do impeach, or hazard your own, or your neighbours name, life, estate, or comfortable living, your sport is unlawfull.

4. Although sports may be used, yet they must not be loved, or used *inmoderately*, to fill your self with earthly delights, looking at no further or higher end: For as he that eateth and drinketh that he may enlarge his appetite, that he may yet eat and drink: so he that sporteth that he may sport, is brutish and sensually. It is very *Epicurisme*. God hath threatened that he that loveth sports shall be a poor man, and he that loveth wine and oyl, shall not be rich, Prov. 31. 17.

5. Whatsoever your sport be, you must so recreate the outward man, that you be no way worse, but rather better in the inward man. For God hath set such a blessed order in all lawfull things, that the meanest being lawfully used, shall not hinder, but further the best things.

6. In all sports you must propound the right end: the next and immediate end is to revive your weary body, and to quicken your dull minde: but your furthest and prin-

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cipal end is, that with this your refreshed body and quickned spirit, you may the better serve, and glorifie God. For, whether you eat or drink, or whatsoever you do else, let all be done to the glory of God, saith the Apostle, 1 Cor. 10. 31.

Thus much shall serve for direction how you should walk with God upon any of the six days, except there be special cause of setting a day apart for holy use, as, for fasting and prayer.

#### CHAR. V. Of Religious Fasting.

**I** Forbear to write of the many kinds of Fasts, and of keeping Wednesday, Friday, and Lent Fasts: only thus much, It is evident, both by the † Profession and Practice of our Church and State in England, that with us they are held to be Civil, observed for the good of the Common-wealth. For choice hath been oft made of Wednesday and Fridays both in and out of Lent

† Hom. lib. page 89.

for

for to be kept for *Religious Fasts*, \* which needed not to have been, if the *Fasts* kept before upon those days had been judged to be Religious: Yet they have their lawfull use, so far forth as they conduce to their civil end, and are freed from Popish abuse and Superstition. And I do advise you, and all good Subjects, according as it will stand with your health, for to observe them.

The *Fast* which I mentioned in the end of the former Chapter, of which I am to treat in this, is a *Religious Fast*. Which is, *A sanctifying a day to the Lord by a willing abstinence from meat and drink, and from earthly delights and worldly labours, that the whole man may be more thorowly humbled before God, and be more fervent in prayer.*

This *Fast* hath two parts: the one, outward, the chastening the body; the other inward, the afflicting of the soul, under which are contained all those religious acts which concern the setting of the heart straight to Godward, and the seeking help of God for those things, for which the *Fast* is intended.

Take *Fasting* strictly for bodily absti-

\* Anno 1625. Rom. 13. 1. 5. 1 Pet. 2. 13, 14.

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nence, so it is an indifferent thing, and is no part of Gods worship: But take it as it is joyned with the inward part, and is referred to a religious end, being a profession of an extraordinary humiliation, and a great furtherance to a mans spiritual and reasonable service of God, giving a stronger and speedier wing to prayer, which must alwayes go with it, so it is more than any ordinary worship.

It hath the name from the outward part, it being most sensible: but hath its excellencie and efficacie from the inward, it being that for which the outward is observed.

It is called *Publike*, when a whole State, or when any one *publike Congregation* doth fast. *Private*, when one alone, one family, or some few together do fast.

God commanded a set<sup>b</sup> Fast to be observed yearly of the *Jews*; by which, they (forbearing only the Sacrifice and publike Solemnities) did learn to keep the private, according as they had cause.

*Publike* and *private* have their warrant from the *New Testament*, as well as from

▪Ezra.8.23. Psal.35.13. Mar.9.25. 1 Cor.7.5. A&.13.3. 6 Lev.16.29,30. Lev.23.27. Num.29.7.

the *Old*: which sheweth that religious fasts were not peculiar to the *Jews*, but are a *Christian duty* belonging to all fely qualified for them.

In the times of the government of *Judges* and *Kings*, before the Captivity, and of the *Rulers* of the *Jews* after the Captivity, we have manifold examples of *private Fasts*, and examples and commandment for *publike*.

Our *Lord* and *Saviour* said, that his *Disciples* after his departure from them would *fast*; and giveth direction unto all touching *private Fasts*. The *Apostle* speaking of the husband and wives abstaining from the marriage-bed, that they might give themselves to *fasting* and *prayer*; and we have the *practice* of the *Apostles* again and again for *publike Fasts*. All which prove *Fasting* to be a *Christian duty*.

The case of a mans self, of others, yea of the *Church* and *Commonwealth*, may be such, that ordinary humiliation and prayer will

A generall  
reason of  
Fasting.

a Jud. 20. 26. 1 Sam. 7. 6. b 2 Sam. 12. 16. Psal. 35. 13.  
2 Chron. 20. 23. Joel 2. 15. c Hest. 4. 16. Dan. 9. 3.  
Neh. 9. 1. Ezr. 8. 21. d Mat. 9. 15. e Mat. 6. 16, 17.  
f 1 Cor. 7. 5. g Act. 13. 2, 3. Act. 14. 23. ||

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not suffice. For as there were some *Devils* that could not be cast out, but by *fasting and prayer*; so it may be that such hardness of heart may be grown upon a man, some sinfull lusts may have gotten so much strength, that they will not be subdued; some evils private and publike, which cannot be prevented or removed; some special graces and blessings, which shall not be obtained or continued, but by the most importunate seeking of God, by *Fasting and Prayer*.

*Reasons* *why the body must be afflicted.* 1. *Fasting* is contrary to, and is a remedy against that fulness of bread; which maketh both body and soul more prone to vice, and indisposed to Religious duties through drowsiness of head, heaviness of heart, dulness and deadness of Spirit. Now these being removed, and the pamperedness and pride of the flesh taken down by fasting, the body will be brought into subjection to the soul, and both body and soul to the will of God more readily then otherwise they would do.

2. *A day of Fast* is a great furtherance to the  
 a Mar 9. 29. b 1 Sam. 7. 5, 7. Judg. 10. 18, 19. compared with v. 26.

soul



soul for the better performing of holy duties, such as *Meditation, Reading, & Hearing the Word, Prayer, examining, judging, and reforming* a mans self: both because his spirits are better disposed, when he is fasting, to serious and sad devotion; and by reason of so large a time wherein the mind is taken wholly off from the thoughts, cares, and pleasures of this life, he may be more intent, and more wholly taken up in seeking of God.

*Fasting* is an open confession of guiltiness before God, and an expression of sorrow and humiliation; it being a real acknowledgment of mans unworthiness, even of the common necessities of this present life.

But it is not enough that the body be chastened, if that the *soul be not withall afflicted*; because,

1. It is else but a meer bodily exercise which profiteth little; nay, it is but an *hypocritical fast*,  
 1. *abhorred and condemned of God*, frustrating a chief end of the outward Fast, which is, that the soul may be afflicted.

Reasons  
why the  
soul must  
be afflicted

a Isa. 58. 5. b 1 Tim. 4. 8.

2. *As*

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2. *Afflicting the soul worketh Repentance;* another chief end, and companion of *Fasting*: For *godly sorrow causeth repentance,* never to be repented of.

3. *When the soul is afflicted,* and heavy-laden with sin, then a man will readily and earnestly seek after God, even as the sick will to the *Physician for physick*, and as a condemned man to the *King for a Pardon*. *In their affliction (saith God) they will seek me diligently.* If this be true of the outward, then much more of inward affliction.

4. *The afflicted soul is a fit object of Gods mercy;* to him doth God look, that is *poor and of a contrite spirit*, that trembleth at his word; yea, the *bowels of his fatherly compassion* are troubled for him, that is troubled, and ashamed for his sin.

Moreover, upon a day of humiliation (if a man deal sincerely) this affliction of his soul driveth quite out of himself to seek help of *God in Christ*, and maketh him endeavour to bring his soul into such good frame, that he may truly say that he doth not *regard iniquity in his heart*; and that his unfained purpose is, and endeavour shall

a 1 Cor. 7. 10. b Hos. 5. 15. c Isa. 66. 2. d Jer. 31. 19, 20. e Psal. 66. 18.

be to keep a good conscience toward God and man alway. Whence followeth boldness and assurance that <sup>a</sup> God will be found of him; and that in Gods own time, and in the best manner, he shall have all his holy desires fulfilled.

All whom lawfull Authority enjoyneth, are to keep a <sup>b</sup> *publike Fast*, so far as health will permit. *Who are to keep a publike Fast.*

These onely may keep a <sup>c</sup> *private Fast*. Such as are of understanding; else, how can they search out their wayes, judge themselves, or pray? *who may keep a private Fast.*

In *publike Fasts*, if Authority think fit, little children may be caused to fast; that the Parents, and others of understanding may (as by objects of misery) be stirred up to a more thorow-humiliation; but in *private*, Children and Ideots are to be exempted.

Secondly, *Novices* and *unexperienced Christians* are not to fast in private. Such were *Christs* Disciples, then, when exception was taken at our *Saviour*, because they

a Joh. 15. 7. b Joel 1. 1. c Joel 2. 16. d Mar. 9. 14, 16, 17. Luk. 5. 34, 35, &c.

fasted

fasted not : whom he excuseth, not only for that it was unseasonable to fast in a time of joy, while he the *Bridegroom* was with them; but because they were not able to bear so strong an exercise, they being like *old vessels* and *old garments*, which would be made worse rather then better by the *new wine*, or *new cloth* of fasting. Strong physick is good, but not for Babes. There is not the same reason why they may fast in private as in publick, because the Minister by teaching them, and by praying with them and for them, taketh from them the greatest part of the burden of the Fast in publick.

Thirdly, *all such as are not in their own power*, are not to keep a *private Fast*; then, when those under whose power they are, shall expressly contradict it. For the husband might disallow the vow of his wife, even that wherewith she had bound her self to afflict her soul by fasting. Wherefore none may fast against the will of those which have full power to command their service and attendance.

How oft we | *Publike fasts* are to be kept as  
must fast. | oft as *Authority* shall see cause.

a Numb. 30. 5. 8. 13.

*Private,*

*Private*, as oft as a man shall have more than ordinary cause of seeking unto God, either for others or himself, for removing or preventing imminent judgements from the Church and Common-wealth; or for the procuring their necessary good; for subduing some head-strong lust; for obtaining some necessary grace, or special blessing; for preparing himself for some special service of God, or the like.

Though I cannot but justly complain of Christians seldom fasting: yet I dare not allow you to make this extraordinary exercise of Religion to be ordinary and common; for then it will soon degenerate into mere *Form* or *Superstition*: but I wish you to observe it as you shall have special occasion, and when ordinary seeking of God is not likely to prevail.

It is indifferent which of the six days you set apart for fasting, according as shall best sute with your occasions. As for the *Lords Day*, though it cannot be denied but that if the present necessities require, you may Fast upon that day; neither can I utterly deny servants, and such as are under the power of

2 Sam. 12. 16. Neh. 1. 4. Dan. 9. 3. A& 18. 30.

others

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others (if they can have no other time) sometimes to make choice of that day: yet because the *Sabbath* is a day of Christian cheerfulness; and for that *Hereticks* \* have heretofore made the *Sabbath* their *Fasting-day*, and so it may be a scandal to *Religion*; and because Fasting is somewhat of the Nature of a free-will offering, I think you shall do best to set such a day apart to yourself for Fasting, which is more your own, and not the *Lords day*.

The *Scripture* hath not deter- *How long*  
mined how long a continued *we must fast.*  
Fast should be kept. We have examples  
that some have fasted a longer time, as three  
days; some a shorter, but none less than  
one day. In hotter Countries they could  
without impeachment of health abstain  
from food longer than we can, who live  
in a colder: but the body cannot be suffici-  
ently afflicted through want of Food in less  
time than one day.

Thus have I proved *Religious Fasting* to  
be a *Christian duty*. And have shewed what  
it is; also the parts and kinds of it: Who  
should and may fast, when, and how long. It

\* *Tertul. de Corona militis cap. 3. The Manichees,*  
*Aug. Casalano. Ep. 86. a Hest. 4. 16. Jud. 20. 26.*

remain-



remaineth that I shew you *how* you may keep a Fast *acceptably* to God, and *profitably* for *your self*, which is the principal thing to be regarded in a Fast. And this I do the rather, because many well-affected *Christians* have importuned me thereunto; who have professed that they would gladly set about the duty, but ingeniously confessed that they knew not how to do it, and (in particular) how to be intentive and spiritually imployed for want of matter for a whole day together. But of this in the next Section.

SECTION 1.

*Preparation to fast.*

**B**Y way of preparation to a religious Fast, do thus:

1. Take but a moderate Supper the night before: for if a man glut himself overnight, he will be more unfit for the duty of humiliation the next day; and it differeth in effect little from breaking of fast the next morning.

2. When you commend your self to God alone by prayer, that night, (as every good Christian usually doth) then set the time allotted

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allotted apart for that holy work : setting your self in a special sort to seek the Lord, as the Saints of God in the beginning of their fasts have done, (2 Chron. 20. Dan. 10. 12.) propounding to your self the end of your intended Fast : remembring this, that if the chief occasion and end be your own *private* good, that you forget not others, nor the *publike* ; or if it be the *publike*, yet mind also your own *private* ; for untill you have made your own peace with God, your fasting and praying will prevail little for the *publike* : And God having joyned the *publike* with our *private* good in prayer, we must not disjoyn them in our fasting. Resolve with your self, to the utmost of your power, to keep a *Religious Fast* unto God, according to his will : for this cause, in those your prayers, adde serious petitions to God in that behalf.

3. When you awake that night, let not your thoughts be upon worldly business, much less upon any wicked thing : but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

4. (If necessity hinder not) *Arise early in the day of your Fast* It agreeth well with a fasting

fasting day (whereon your flesh is to be tamed) that you give not your self to so much sleep as at other times: it is probable that for this cause,\* some lay on the ground, others in sackcloth in the night of their Fasts; not only to express, but to further their *humiliation*, by keeping them from sleeping over-much, or over-sweetly. Your body being fasting, if withall your soul continue earnestly bent upon afflicting it self, these will keep you from drowsiness that day, which at other times might overtake you.

When the day is come, Be you strict in observing the outward Fast. To this end,

First, *Forbear all<sup>b</sup> meat and drink*, untill the set time of the Fast be ended, which usually is about Supper time. A generall<sup>c</sup> *Council* in the *Primitive Church* decreed, that total abstinence should be observed untill Evening prayer was ended. 1. In case of necessity, that is, when total abstinence shall indeed disable you from doing the main duties of that day, you may eat or drink, for in such cases God will have *mercy rather then sacrifice*; but then it must

a: Sam. 12. 16. Joel 1. 13. b Hest. 4. 16. Luk. 5. 33.  
c Chalced.

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be a small refection, only such, and so much, as may remove the impediment to the spiritual performance of the duties of that day.

Secondly, *abstinence from all other worldly delights*, as (so far as will stand with comeliness) from fine and best apparel, also from all sports and pleasant musick, from the marriage-bed, and the like.

Thirdly, *abstain from all worldly labour*, as upon a Sabbath-day, for worldly business and the cares thereof, do as well as worldly delights distract the thoughts, and hinder humble devotion; and a ceasing therefrom giveth a full opportunity to holy employments the whole day. Therefore the Jews were commanded to *sanctifie a Fast*. And that yearly Fast, called the day of *Atonement*, was upon peril of their lives to be kept by a forbearance of all manner of work. Now albeit the *Ceremonials* of that day are abolished in *Christ*; yet, *forbearing work*, as well as meat and drink (being of the substance of a Fast) doth remain to be observed in all such as may properly be called *Religious Fasts*.

a Exod. 33. 4, 5, 6. b Isa. 58. 3. c 1 Cor. 7. 5. Joel 2. 16. Isa. 50. 3. d Joel 2. 16; Lev. 23. 27, 28, 29, 32.

Thus

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Thus much for the *outward Fast*: you must be as strict in observing the *inward*.

*Begin the day with prayer*, according as I directed you to do every day; but with more then ordinary preparation, with fervencie and faith, praying for Gods special grace to enable you to sanctifie a Fast that day, according to the Commandment.

Then apply your self to the main work of the day, which hath these parts, (1) unfeigned *Humiliation*, (2) *Reformation*, together with *Reconciliation*, and (3) earnest *Invocation*.

The soul is then *humbled*, the heart *rent*, and truly *afflicted*, when a man is become *vile* in his own eyes, through conscience of his own unworthinesse; and when his heart is full of *compunction* and *anguish*, through fear of Gods displeasure, and with godly sorrow and shame in himself, and anger against himself for sin. These *affections stirred*, do much *afflict* the heart.

To attain this *deep humiliation*, know that it is to be wrought partly by awakening your conscience through a sight of the Law, and apprehension of Gods just judgments due to you for the breach of it, which will break your heart; and partly by the Gospel, raising

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raising up your heart to an apprehension and admiration of the love of God to you in Christ: which will melt your heart, and cause you the more kindly to grieve, and to loath your self for sin, and withall to conceive hope of mercy; whence will follow *reconciliation, reformation, and holy walking upon God by prayer.*

To work this *Humiliation*, there must be,

First, *Examination*, to find out your sin.

Secondly, *Accusation* of your self, with due aggravation of your sin.

Thirdly, *Judging* and passing sentence against your self for sin.

Sin is the *transgression of the Law*, and revealed will of God: Wherefore for the better search and finding out of your sin, you must set before you the glasse of the *Law* for your *Light* and *Rule*. And if you have not learned, or cannot bear in mind the heads of the manifold duties commanded, or vices forbidden; then get some *Catalogue* or *Table*, wherein the same are set down to your hand; which you may read with pausing and due consideration, staying your thoughts most upon those particular sins whereof you find your self most guilty.

*a* 1 Joh. 3. 4. *b* Psal. 119. 105.

If,



If, of those many that are, you do not meet with one more fit for this purpose, or which you shall like better, then use this *Examinatory Table*, in manner as followeth:

But expect not herein an enumeration of all particular sins, which is beyond my skill, nor yet of all the heads of duties or kinds of sins, but of those which are principal and most common: yet hereby, if your Conscience be awake, it will be occasioned to bring to your thoughts those other sins not mentioned in the Table, if you be thereof guilty.

The *first Table of the Law* concerneth duties of love and piety to God, the performance whereof tendeth immediately to the glory of God, and mediately to the salvation and good of man.

The *first Commandment* concerneth the setting up of the onely true God to your self, to be your God.

Examining your self by this (and so in the other Commandment) think thus with your self: Do I know and acknowledge the onely true God to be such a one as he hath revealed himself in his word  
and

*An examinatory Table of the Commandments.*

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and works, namely, *One onely Infinite, Immaterial, Immutable, Incomprehensible Spirit, and Everlasting Lord God, having being and all sufficiency in and from himself; One who is simply full of all perfections, and incapable of the least defect, being Wisdom, Goodness, Omnipotence, Love, Truth, Mercy, Justice, Holiness, and whatsoever is originally and of it self Excellent. The onely Potentate, King of Kings, Lord of Lords; of whom, through whom, and to whom are all things. The Father, Son, and Holy Ghost, God blessed for ever, Amen.*

*Do I Believe his Word, in all things related, commanded, promised, and threatned therein; and that his holy and wise Providence is in all things? Have I Him and his Word in continual remembrance?*

*Do I esteem and exalt God in my heart above all, so that it doth humbly adore him at the very mention and thought of him, making my self to be nothing in mine own eyes, yea, esteeming all creatures to be nothing in comparison of him?*

*Have I given religious worship to him onely? Have I believed in him, and in him onely? Have I sworn by him, as there hath been cause, and by him alone? Have I prayed onely*

onely unto him? and have I sought to him, and to obtain help of him onely by such means as he hath appointed; giving the glory and thanks of my being, and well-being, and of all other things which are good, unto him?

Is my *Conscience* so convinced of the truth and Authority of God, that it holdeth it self *absolutely bound* to obey him in all things, that it doth *invite* to that which is good, *restrain* from that which is evil; *encourage* me in well-doing, and *check* me when I do ill?

Is my *Will* resolved upon *absolute and unsained obedience* to do whatsoever God commandeth, to forbear whatsoever he forbiddeth, to subscribe to whatsoever he doth, as well done? and have I born *patiently*, all which either by himself or by any of his creatures he hath inflicted upon me?

Have mine *affections* been so for God, that I have loved him with all my heart, loving nothing more than him, nothing equally to him? Do I *hate* every thing that is contrary to him? Hath my *Confidence* been onely in him, and my *expectation* of good from him? Have my *desires* been to him, and for him, *longing above all things*

to have *Communion* with him? Hath it been my greatest *fear* to offend him, or to be severed from him? Hath it been my greatest *grief* and *shame* that I have sinned against him? Have I *rejoyced* in God, as in my chief Good? Hath mine *anger* risen against whatsoever I saw cross to his glory? Have I been *zealous* for God? And have I made him the *nearest* end of all mine actions?

Hath my *whole outward man*, as tongue, senses, and all other capable powers of my body been ready to profess the true God, and to yield obedience to his will?

Or contrariwise, Am I not guilty of *denying* of God in word, in works, or at least in heart, questioning the truth of his Being, and of his Word, denying his *Providence*, *Power*, or some other of his *Divine Attributes*? Have I not been ignorant of God, and of his will; and *erroneous* and *misbelieving*, if not *heretical* in my conceits concerning God the Father, Son, or Holy Ghost?

Have I not been *over curious* in prying into the nature and secret counsels of God, beyond the rule of the revealed will of God? Have I not *set up false Deities*, or put *my self*, or any other creature in the place

place of God, through pride, preferring and resting upon my way and will before Gods, or by making my self mine utmost end, professing God and his Religion only to serve mine own ends; or by seeking to the creature (as to Angel, Saint, Devil, or Witch) instead of the Creator?

Have I not been forgetfull of God, and of his will? Is not my Conscience impure, blind, deluded, or leared; and my Will perverse, obstinate, impatient, and murmuring against God, and full of dissimulation? Have I not set mine affection upon the world rather than upon God; loving that which is evil, yet hating God himself, if not directly, yet in mistaking and opposing his Holiness, shining in his Ordinances, and in his children, or as he is a severe inflicter of punishment? Do I not fear man more than God? trusting also in the Creature, making something besides God my chief joy? Have I not presumed, when I had cause to despair; and despaired, after that I had cause to hope? Have I not tempted God many wayes? And have I not in the matters of God been either cold, lukewarm, or blindly, or preposterously zealous?

Hath there not been a proneness in my

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wholeheartedly as I man, as well as in the inward  
corrupt against God?

The second Commandment concerneth all such  
lawful worships of God, which he only hath  
appointed, whereby he communicateth him-  
self to man, and man again maketh profes-  
sion of him; forbidding (under one kind  
of unlawful worship) all such as are not  
by him ordained.

2. Think thus, Have I worshipped God in spirit  
and truth in all the kind, and parts of his  
worship, publick or private, ordinary or ex-  
traordinary, as by hearing, reading, and me-  
ditation of his word; by praying, praising,  
and giving thanks to him; by a right use of  
his Sacraments, Baptisme, and the Lords  
Supper, and by Religious Fasting, Religious  
Fasting, and making of vows, according as  
I have had special occasion? And have I  
done what did belong to me for the setting  
forth and maintaining of Gods true Wor-  
ship, and have I according to my place  
received rightly, no submitted unto the go-  
vernment and discipline of the Church?

Or besides the omission of the former  
duties,



duties. Am I not guilty some way or other of Idol worship; conceiving of GOD in my mind, or representing him to my sense in the likeness of any creature?

Have I not added to, or detracted from any part of Gods Worship? Have I not run into the appearance and occasions of Idolatry, as by presence at Idol service, by marriage and needless familiarity with Idolatrous persons, by respecting undesired monuments of Idolatry? At least, is not my heart guilty of not hating, but rather lingering after Idolatrous worship? Have I not been guilty of Superstition, or Evil worship, &c.

The third Commandment concerneth the glory of Gods holy Name shining forth in his Titles, Attributes, Religion, Word, Ordinances, People, or anything that hath in it any print of his holiness or excellency forbidding the taking of it in vain, and that in all actions religious or common,

Have I glorified God by answering my holy profession with an holy and unblameable conversation, and by performing all holy duties with due preparation, knowledge, and devotion? also by thinking and speak-

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ing of the Names and holy things of God with *holy reverence*; and in particular, by *fearing and making conscience of an Oath*

Or, have I not caused the *Name, Religion, and people of God* to be ill thought of, and dishonoured by my *evil course of living*, or at least by *committing some gross sin*? Am I not guilty of *rash, unprepared, heedless, forgetful, and fruitless reading, hearing, receiving the Sacraments, or performance of any other the worships of God?*

Have I not *thought or spoken blasphemously or contemptuously of God*, or any of the things of God? Have I not used the *Name of God needlessly, rashly, wickedly, or falsely in swearing*; or *tightly in my Salutations, Admirations, or otherwise in my ordinary communication*?

Have I not *abused the Name of God, his Scriptures, his Ordinances, and Creatures*; using them for other purposes then he alloweth; as, for *sports, spells, charms, or any Sorcery, Luxury, or the like*? Have I not *passed by the great works of Gods power, mercy, and judgments, without due observation and acknowledgment of God therein*?

*The*

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The fourth Commandment concerneth the ordinary solemn time of the service and worship of God, requiring that the seventh day (now our Lords day) be kept with an holy rest.

Have I upon the six dayes remembered the Lords day, that I might dispatch all my worldly business, and prepare my heart, that when it came I might keep an holy Christian Sabbath to the Lord? Did I according as my health would permit, rise early on that day?

Have I performed my daily, both morning and evening exercises of Religion alone, and with my family that day in prayer?

Have I caused all under my authority, according to my power, to rest from all manner of works, not truly necessary, and also from worldly sports, also my self to rest not only from the labour of my body, but of my mind in all worldly business: except about things that concern common honesty, and comeliness, works of mercy, and such works of necessity as could not be done before, or stay to be done afterwards?

Have I always prepared my heart before I went into the house and presence of God?

Ro. *The Christians daily Walk,*  
by meditation of Gods Word and Works,  
and in particular by examination and re-  
formation of my wayes; also by prayer,  
thanksgiving, and holy resolution to carry  
my self as in Gods presence, and to hear and  
to obey whatsoever I should be taught out  
of the Word of God?

Have I caused my family to go with me  
to the Church? And did I with them come  
in due time; and being there, did stay the  
whole time of prayer, reading and preaching  
of the Word, singing of Psalms, receiving  
and administering the Sacraments, even that  
of Baptism, when others are baptized; and  
did attend diligently, and joyn with the  
Minister and the rest of the Congregation  
in all those holy exercises?

Did I spend the day after the Morning  
and Evening Prayers, Sermons, or Cate-  
chisings, in meditation, and (as I had oppor-  
tunity) in conference and repetition of what  
I had heard; also in visiting the sick, and  
other works of mercy: and so from the  
beginning to the end of the day have been  
employed in holy thoughts, words, and deeds,  
and all this with spiritual delights?

Or am I not guilty of forgetting it before  
it came, and of neglecting and prophaning it  
when

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when it came ; as by meer idleness, and by taking opportunity of leisure from business of my calling, to be licentious in company-keeping, dalliance, and the like ; or by reserving that day for journies, idle visits, and for dispatch of by chares ?

Have I not been careless of the Service of God, frequenting it no oftner then Law, or very shame did compell me ?

Have I not been careless whether my servants or children did keep the Sabbath or no ? And when I was at Church, did I not idle out the time by gazing about, or by worldly thoughts ?

Have I not bought, sold, let, hired, spoken of, or done other works forbidden to be done, spoken, or plodded upon that day ?

Have I not under the name of Recreation sought mine own pleasure, using sports and games, which cause the minde to be more indisposed to the due performance of holy duties, then honest labours do, to which they are subordinate, and with them forbidden to be done that day ?

Hath not the strict observance of the Sabbath been at least tedious unto me, so that I could have wished that it had been gone long before that it was ended ?

*The second Table concerneth duties of love and righteousness towards man, the performance whereof tendeth immediately to the good of man: but mediately to the proof of his being truly religious, and to the glory of God.*

*God made man not to be alone, nor to be all for himself; Therefore for the greater good of mankind, he hath endued men with variety of gifts, and degrees of place, some excelling others both in Family, Church and Common-wealth; yet so, as each is excellent in his gift and place, even the meanest made worthy of respect from the greatest, because of his usefulness for the common good: even as the least member of the natural body is truly usefull, and to be respected as well, though not so much, as the most honourable.*

*Now when each member in the body politic do acknowledge the several gifts, and mutual use one of another, according to their place, then is there a sweet harmonie in the societie of man, and there is a sure foundation laid of all good offices of love between man and man.*

*Wherefore*



Wherefore in the first place, God in this *fifth commandment* provideth that the order which he had set amongst men, should inviolably be observed; requiring all *Inferiours* under the name of *Children*, to honour their *superiours*, that is, to acknowledge the dignity and excellency which is in another, shewing it in giving due respect unto his person and name; Implying, that all *Superiours* should walk worthy of honour, and that they should mutually shew good respect to their *Inferiours*, tendering their good, as well as their own.

Touching this *fifth Commandment*, think thus: Do I live in a *lawfull Calling*? and have I walked worthy my *Generall Calling* of Christianity, and discharged my *particular Calling*, and employed the gifts which God gave me, for the good of the society of man, in *Family, Church, or Common-wealth*?

Have I honoured *all men* for that they were made after the Image of God, and have yet some remains thereof, are capable of having it renewed, if it be not renewed already? and because they are or may be usefull for the common good of man: using them with all courtesie and kind respect,

ex-

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cepting when and wherein they have made themselves vile by open wickedness, so that it will not stand with the glory of God, good of others or of themselves, or with the discharge of my place, to shew them countenance? Have I shewed my due respect to others in praying to God, and as there hath been cause in giving him thanks for them?

Have I *conceived the best*, that in charity I might of others? And by *love* have endeavoured according to my place to cure their grosser evils, and to cover their infirmities? And have I to my power furthered my neighbours *good name*, and reputation, and have been contented, nay desirous that he should be esteemed as well, nay better then himself? And have I both in his life time, and after his death, given him the honour of *common humanity*, as in common courtesies at least, and in comely buriall so far as any way it did belong to me, and in maintaining his wronged reputation? &c.

Have, I being before *others in gifts* in any kinde, as learning, wit, wealth, strength, &c. *employed those gifts* to the honour of God and the good of *man* more then of *themselves*?

As I am *before others in years*, am I before them in gravity, good counsell, and good example?

As I am *above others in Authority*, do I acknowledge that it is not originally in me, but derived to me from God, and have I held it, and used it for him, keeping within the due limits thereof, *governing with wisdom and moderation*? procuring the good of their bodies and souls, so far as lay in me; commanding things onely lawfull and convenient, encouraging them in well doing by commendation and rewards; preventing evil as much as I could, and restraining it in them by seasonable and due reproofs according to the qualitie of the offence and of the person, when fairer means would not prevail?

As I am *an equal*; Have I *esteemed others better then my self*, and striven in honour to prefer them?

As I am *behinde others in gifts*, and age, have I in word and gesture done them with due reverence, and thankfully made use of their good parts and experiences?

As I am *under authority*, whether in *Family, Church, or Common wealth*, have I *submitted my self to all my Governors*, reverencing

rencing their persons, obeying readily all those their lawfull Commandments, which are within the compass of their Authority to command? Have I received their instructions, and borne patiently and fruitfully their reproofs and corrections?

Or do I not live without a *lawfull Calling*? Or idly, or unprofitably in it? Have I not buried or abused my talent and place, to the hurt rather then the good of my self and others?

Have I not *been high minded*, esteeming better of my self then there was cause, hunting after the vain applause of men?

Have I not *despised* others, yea those which were good, yea my Superiours, shewing it by my unreverent gestures, and by my speeches to them, and of them? Have I not some way or other detracted from, and diminished the credit of others, or at least envied their due estimation?

As I am a *Superiour*, have I not carryed my self insolently, lightly, or dissolutely?

As I am *under Authority*, have I not carryed my self stubbornly and undutifully?

God

in holy Security and Peace. 87

God having set an order in humane societie, he doth next provide for the life and safety of the person of man, who must keep this order, and make this societie, by forbidding in the sixth Commandment whatsoever may take it away, or impair it.

Have I had care of mine own health in a sober use of meat, drink, labour, sleep, recreation, physick, weapons, or whatsoever else is apt to procure health, and to prevent disease?

Have I been, or am I meek, patient, long-suffering, or easie to be appeased, apt to forgive, full of compassion, kind, merciful, shewing all these in soft speeches, gentle answers, courteous behaviour, requiring evil with good, comforting the afflicted, relieving the needie, peace making, and by doing all other *Offices* of love, which might tend to my neighbours safety or comfort?

Or, have I not wished my self dead, or neglected the means of my health? Have I not impeached it by surfeits, by excessive labours or sports, by fretting, and overgrieving, or by any other means? And have I not had thoughts of doing my self any harm?

Have

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Have I not been angry unadvisedly, malicious, and revengeful, shewing surly gesture, and behaviour, as frowne looks, shaking the head, or hand, gnashing the teeth, stamping, staring, mocking, railing, cursing, quarrelling, smiting, poisoning, hurting, or taking away the life of man any way without Gods allowance?

Have I not been a sower of discord, or some way or other been an occasion of the discomfort, if not of the death of others?

*The seventh Commandment concerneth Chastity, whereby God provideth for a pure propagation, and conservation of mankind, forbidding all bodily pollution, under the name of Adultery.*

Have I been modest, sober, shamefast, possessing my body in Chastity, shutting mine eyes, and stopping mine ears, and restraining my other senses from all objects, and occasions of lust, bridling my tongue from lustful motions, and lascivious speeches, forbearing all manner of dalliance, and wantonness, abstaining from self-pollution, fornication, or any other natural, or unnatural defilement of my body, either in deed or desire?

And



And being married, was I wise in my choice? and have I kept the marriage-bed undefiled, through a sanctified, sober, and seasonable use thereof?

Or, am I not guilty of manifold acts of uncleanness: at least of unclean thoughts, immodest eys, ears, touches, and embraces, of wanton speeches, gesture, apparel and behaviour?

Have I not run into the manifold occasions of adultery and uncleanness, as by idleness, gluttony, drunkenness, choyce of such meats, drinks, perfumes, or any other thing that will provoke lust, as also by effeminate dancing, frequenting wanton company, or places of unclean provocations, and of unseasonable conversing with the other sex alone?

*The eighth Commandment concerneth the preservation of mans Goods, the means of his comfortable maintenance in this life, forbidding all wrong thereabout, under the name of stealing.*

Have I a good Title to the things which I possess, as by lawful inheritance, gift, reward, contract, or any other way which  
God

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God alloweth ? Have I been industrious and faithfull in my Calling, frugal, and provident ? Have I done that for which I received pay or maintenance from others, and have I given to every man his own, whether tribute, wages, debts, or any other dues ?

Or have I not got my living by an *unlawful Calling* ? or have I not impoverished my self and mine, by idleness, luxurious, and unnecessary expences, by gaming, unadvised suretiship, or otherwise ?

Have I not with-held from my self or others, through niggardise, that which should have been expended ?

Have I not gotten or kept my neighbors goods by fraud, oppression, falshood, or by force ; and made no restitution ? Have I not some way or other impaired my neighbours estate ?

*The ninth Commandment concerneth Truth of speech, the means of intercourse between man and man, and of preserving mens rights, and of redressing of all disorder in humane society, forbidding all falshood of speech, under the name of bearing false witness.*

Have

Have I not at all times, in all things, spoken the truth from my heart, giving testimonie in publike or private, by word, or writing, of things concerning mine own, or neighbours Name and credit, life, chastity, goods, or in any other thing that hath been matter of speech between me or others, whether in affirming, denying with oath, or without oath, or in bare reports, or in promises, or any other way?

Or am I not guilty of telling lyes jestingly, officiously, or perniciously? Have I not raised, spread, or received false reports of my neighbour? Have I not spoken falsely in buying and selling, also in commending by word, or writing, of unworthy persons, and in dispraising the good, in boasting of my self, or flattering of others?

Have I not given false evidence, used equivocations, or concealed the truth which I should have spoken, or perverted it when I did speak it?

The tenth Commandment concerneth Contentment with a mans own condition, the foundation of all order and justice amongst men, forbidding the contrary, namely, coveting that which is not his.

Am

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Am I contented with mine own condition, as with my place, which I hold in Family, Church, or Common wealth, with mine own yoke fellow and estate? Can I rejoyce in it? And also that it should be well with others, nay better then it is with my self?

Or have I not been full of discontent with my condition, coveting after something or other which was my neighbours, at least by *eternal concupiscence*, in multitude of evil thoughts arising from the law of my members, though my *deliberate will* hath gone against them?

Thus having by the Law found out your sins, you must *arraign* and *accuse* your self, as it were at the bar of Gods tribunal, representing your sins to your minds as they are in their heinousness and mischievousness, according to their several *aggravations*.

First, consider *sin* in its nature; it is a *morall evil*, and *anomie*, and irregularity in the soul and actions, an enemy to God the chief good. It is the worst evil, worse then the Devil, and Satan; he had not been a Devil, but for doing evil; worse then Hell, which as it is a torment, it caused by sin, but it

it is onely contrary to the good of the *Creature*? whereas sin it self is contrary to the good of the *Creator*; it is such a distemper of the soul, that the *Scripture* calleth it *wickedness of folly*, even foolishness of *madness*.

Secondly, consider from whence sin in man had his original, even from the *Devil*, who is the father of it; It came and cometh from *Hell*, therefore is *earthly, sensual, devilish*; Whenever you sin, you do the lusts of the Devil.

Thirdly, consider the nature of the *Law*, whereof sin is a transgression: A Law most perfect, most *holy*, equal and good, which would have given eternal life to the doers of it, had it not been for this cursed *sin*.

Fourthly, Consider the person against whom sin is committed, whom it highly offendeth and provoketh; it is *God* to whom you ow your self and all that you have, who *made*, and doth preserve you and yours: who, albeit you have sinned, *desireth not your death*, nor afflicteth you willingly: but

*a* Eccles. 7. 25. *b* John 8. 44. Gen. 3. *c* Jam. 3. 15.  
*d* Rom. 7. Gal. 3. 21. Rom. 8. 3. *e* Psal. 51. 4.  
*f* Act. 17. 28. *g* Ezek. 33. 11.

had

had rather that you should humble your self, Repent and live, who that you might be saved <sup>b</sup> gave his onely begotten Son to death, to ransom you; who by us his Ministers, maketh known his Word and good will towards you, making *Proclamation*, that if you will *repent* and believe, you shall be saved, yea, by us he intreateth you to be <sup>c</sup> reconciled. It is that God who is rich in goodness, forbearance, and <sup>d</sup> long suffering, waiting when you will turn, that you may live; who on the other side, if you despise this his goodness, and shall continue in your sin, thereby <sup>e</sup> provoking the eyes of his glory, is a terrible and <sup>f</sup> revengefull God, who if you still erre in heart, and will not walk in his wayes, hath <sup>g</sup> sworn in his wrath, that you shall not enter into his Rest, who in his wrath is a <sup>h</sup> consuming fire, and is ready and able to destroy <sup>i</sup> body and soul in the eternall vengeance of Hell fire.

Fifthly, *Consider sin in the evil effects of it*, namely it brought a <sup>j</sup> curse upon the whole Creation, for mans sake, whereby the creatures are become defective and unservice-

*b* John 3.16. *i* 2 Cor. 5.20. *k* 2 Pet. 3.9. *l* Isai. 3.8.  
*m* Nahum 1.2. *n* Heb. 3.11. *o* Heb. 12.29. *p* Mat.  
 10.28. *q* Gen. 3.17. Rom. 8.10.

able,



able, nay, hurtfull to you; from your sins come all manner of diseases and crosses, that ever befell you. This your sin (until it be repented and pardoned) maketh you 'hatefull to God, causing him to withhold 'good things from you, and to inflict evil upon you, even in this life. It defileth the 'whole man, and every renewed act of sin doth strengthen the body of sin, and worketh a decay of grace in you, though you be regenerate. And if it be gross, if it do not benumm and sear your Conscience, yet it will wound it and break the peace thereof; if it be tender, "vexing it as moles do your eye, or thorns your feet, causing terrors and doubtings of Salvation, God with-drawing his favour and loving countenance from you: And if you be not in Christ, it will in the end bring upon you<sup>r</sup> everlasting damnation.

Sixthly, *Consider the ransom for sin*, who paid it, and what was paid? consider *Christ Jesus*, who he was, and what he did and suffered to take away your sin? He, the onely Son of God, very God, did lay down and veil his glory for a time, yea, came down and left

<sup>r</sup> Psalm 11.1. <sup>l</sup> Isaiah 59.2. <sup>s</sup> Jer. 5.25. <sup>t</sup> Tit. 5.15.  
<sup>u</sup> Psal. 51. <sup>x</sup> Mat. 25.46. <sup>Rev.</sup> 21.8.

heaven,

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heaven to dwell in the Tabernacle of humane flesh, taking upon him the estate of a <sup>7</sup> servant, was poor, <sup>8</sup> despised of men, persecuted from the cratch to the cross, made to shed tears abundantly, yea, so tormented with the sense of Gods wrath for your sin, that for very anguish he did sweat as it were <sup>9</sup> drops of blood. He was accused, condemned, spit upon, mocked, buffeted and scourged by wicked men, made to <sup>10</sup> bear his own cross, till (*ob oppressed and afflicted soul*) for very faintness he could bear it no longer; Then he was hanged among theeves, dying the most accursed <sup>11</sup> death; And, which to him was more then all the rest, he, in his humane apprehension, was forsaken of God, crying out, <sup>12</sup> *My God, my God, why hast thou forsaken me?*

Now you may be assured, that if the justice of God could have been satisfied, and your sin expiated and done away by a lesser price, Jesus Christ his onely Son should never have been caused to power out his soul a sacrifice for your sin.

This your faith ] upon Christ whom you

<sup>y</sup> Philip 2. 6, 7, 8. <sup>z</sup> Isalah 53. 3. <sup>a</sup> Luke 22. 44.  
<sup>b</sup> Mark 15. 21. Mat. 27. John 19. 17. <sup>c</sup> Gal. 3. 13.  
<sup>d</sup> Mat. 27. 46. <sup>e</sup> Isa. 3. 10, 12.

have

have pierced; will at once shew you the greatness and hatefulnes of your sin, which required such an infinite ransom; and also the infinite love of God and Christ to you-ward, even when you were his enemy, in providing for you a sure remedie, which will free you both from guilt and power of this sin. The thoughts hereof will (if any thing will) even melt the heart into godly sorrow for sin, and withall will give hope (in the use of the means) of mercy and forgiveness.

That the former *Aggravations* may be more pressing, observe these directions.

1. You must consider *sin in the particulars*, one after another: for generals leave no impressions; therefore <sup>a</sup> David crieth out of his bloody sin in particular.

2. You must judge the <sup>b</sup> least sin to be damnable untill it be pardoned and repented in particular, if known unto you and can be remembered, at least in generall, if not known.

3. The <sup>c</sup> greater any sin is, the greater you must judge the guilt and punishment to be.

<sup>a</sup> 2 Samuel 24. 10. Psalm 51. 14. <sup>b</sup> Jam 1. 15. <sup>c</sup> Heb. 10. 29.

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4. *Sins committed long since unrepented, and the punishments deserved, but deferred, are to be judged to be as near,*<sup>d</sup> *lying at the door, & dogging you at the heels, as if committed at the present:* so that you may look for Gods hand to be upon you this present moment; that they like the blood of *Abel*, or *sins of Sodom*, cry as loud to God for vengeance now, as the first day they were committed, nay, louder, because they are aggravated by <sup>e</sup> *impenitency*, and by the abuse of Gods long suffering.

5. Your humiliation must in your endeavor, <sup>f</sup> *proportion your guilt of sin*, the greater guilt the greater humiliation.

Know therefore, that sins against God of the first Table, <sup>g</sup> *considered in equal comparison*, are greater then those of the second.

The more grace hath been offered by the <sup>h</sup> *Gospel*, and the more means any have had to know God and his will, the greater is their sin, if they be ignorant and disobedient.

The number of sins according as they

<sup>d</sup> Gen. 4. 7. <sup>e</sup> Rom. 2. 4, 5. <sup>f</sup> Ezra. 9. <sup>g</sup> Ezr. 10. 1. <sup>h</sup> Mat. 26. 25. <sup>i</sup> 1 Sam. 2. 25. <sup>j</sup> Mat. 22. 38. <sup>k</sup> Mat. 11. 21, 22, 23, 24. <sup>l</sup> Isa. 59. 12, 13. <sup>m</sup> Ezek. 16. 51.

are multiplied, do increase the guilt and punishment.

*The more bonds are broken in sinning, as committing it against the Law of God, of Nature and Nations, against Conscience, promises and vows, the greater the sin and punishment.*

All these things known and considered, now *judge your self*, pass a condemnatory sentence against your self; whence will, through the grace of God, follow affliction of soul. Now you will see that you are base and vile, and that you may justly fear *Gods judgements*; Now you will see cause to be grieved, ashamed, yea, even confounded in your self, and to conceive an holy indignation against your self.

*Of judging and condemning a mans self.*  
1 Cor. 11.  
31.

You will now think thus, Ah! that I should be so foolish, so brutish, so mad, to commit this, to commit these sins (think of particulars) to break so holy a Law, to offend, grieve and provoke so good and so great a *Majestie*, so ill to *requite him*, so little to fear him, vile wretch that I am: that I should commit not onely sins of

† Jude 10. Jeremiah 34. 18. † Deut. 32. 6.

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common frailty, but gross sins, many, and oft against knowledge, Conscience, &c. (but still minde particulars) *Jesus Christ my Saviour* shed his precious blood for me, to redeem me from my vain conversation, and do I yet again and again transgress? oh miserable man that I am! What am I in my self at best, but a lump of sin and dirt, not worthy to be loved, worthy to be destroyed, one that may justly look to have mine heart hardened, or my conscience terrified, and that, if God be not infinitely mercifull, he should pour upon me all his plagues? Wherefore remembering my doings, that they are not good, but abominably evil, *I do loath my self for mine abominations*: and do abhor my self, and repent, as in sackcloth and ashes.

*Of seeking to be reformed and reconciled.*

Now set upon the work of Reformation, and of Reconciliation: General, if you find there be need: Particular, as you find there is need. It is not enough to search out and consider your ways, nor yet to lament them: if withall you do not turn again unto the Lord, and turn your feet unto his  
*Ezek. 36. 31. Job 42. 6. n. Lam. 3. 42, 41, 42. Psalm 119. 59. Zeph. 2. 1, 2, 3.*

Testimonies:



Testimonies: and wishall seek grace and forgiveness.

The Gospel openeth a way, and affordeth means to attain both through the commands and promises thereof in the doctrine of faith and repentance.

Now therefore bring your self to the Gospel: Try your self thereby, first, whether your first faith, and repentance were sound, then set upon reforming, and getting pardon of particular and later offences.

*The Gospel  
the means  
of reconcili-  
ation, and  
reformati-  
on.*

But learn to put a difference between the Commandments of the Gospel, and of the Law, the Law exacteth absolute obedience: the gracious Gospel, doth through Christ accept of the truth of faith and Repentance, so that there be an endeavour after their perfection.

It would be too long to shew you at large the signs of unfeigned Faith and Repentance, I will for the present onely say this:

Have you been humbled heretofore, and through the promises, and Commandment of the Gospel (which biddeth you believe) have you conceived hope of mercy, relying

on Christ for it? and thereupon have had a true change in your whole man, so that you make God your utmost end, and out of hatred of sin, and love unto Christ and his ways, have had a ° will in all things to live honestly, and to ° endeavour in all things to keep always a good conscience towards God and man: ° desiring the sincere milk of the Word, to grow by it; ° loving the brethren, desiring and delighting in Communion with them? then be you confident that your first faith, repentance, and new obedience was sound.

If upon tryal you find that they were not sound, then you must begin now to repent, and believe, it is not yet too late.

1. Touching reformation and obtaining of pardon of, and power against your particular sins, do thus. Consider the Commandment which biddeth you to ° repent and amend.

2. Consider the Commandments which bid you to ° come unto Christ when you are weary, and are heavy laden with your sin; believing that through him they shall be

° Heb. 13. 18. p. Acts 24. 16. q. 1 Pet. 2. 7. 1 Pet. 2. 2. 1 John 3. 14. Psal. 16. 3. / Ezek. 33. 11. Rev. 1. 9. 1 Mat. 12. 28.

° pardoned

"pardoned, and subdued. 3. To this end. Consider that Christ hath fully satisfied for such and such a <sup>x</sup> sin, yea for all sin, and that you have many promises of grace and forgiveness, yea a promise that <sup>y</sup> God will give you grace to believe in him, that you may have your sins forgiven.

4. Consider that there is vertue and <sup>z</sup> power in Christs death, and resurrection, applyable by <sup>a</sup> faith, through his holy Spirit for the mortifying the old man of sin, and quickening the new man in grace; as well as merit to take away the guilt and punishment of your sin.

5. Improve this power of | *Mortification.*  
Christ in you, unto an actuall  
breaking off your sins, and living according to the will of Christ, which is done by <sup>b</sup> mortifying the old man of sin, and by strengthening the new and inner man of grace.

In mortifying your sin, do thus:

1. Take all your sins, especially | *Means to mortifie sin.*  
your besome sins, those to which  
the disposition of your nature,  
and condition of your place doth most in-

<sup>a</sup> Mic. 7. 18, 19. <sup>x</sup> 1 Joh. 2. 1. 1 Joh. 1. 9. <sup>y</sup> Heb. 10. 15, 16, 17. <sup>z</sup> Phil. 3. 10. Joh. 1. 16. <sup>a</sup> Act. 15. 9.  
<sup>1</sup> Pet. 1. 21, 22. <sup>b</sup> Col. 3. 5. Rom. 12. 2. Eph. 3. 16.

cline you, your strongest and Captain sins, and with them the body of corruption in you, the Original, and <sup>c</sup> mother-sin: smite at them, strike at the very root, *arraign them*, condemn them in your self, *dragge them all to the Cross of Christ*, and nail them thereunto, that is, by *Faith* see them all nailed with *Christ* to the <sup>d</sup> Cross, whereon he was crucified; and believe, that not onely in respect of their guilt, but also of their raining power, they are all crucified with <sup>e</sup> him, dead and buried, as it is signified to you lively in your *Baptism*. When you see that your *old man is crucified with Christ*, that the body of sin should be destroyed, you will take courage against sin, and will refuse to serve it, sith by Christ you are freed from the dominion of it.

When you thus by faith <sup>f</sup> put on the Lord *Jesus Christ*, you shal not fulfil the lusts of the flesh. <sup>g</sup> Grieve heartily for your sins, conceive deadly hatred against them, and displeasure against your self for them. These, like a corrosive, will eat out the core and heart of sin.

<sup>e</sup> Psal. 51, read it. <sup>d</sup> Col. 1. 20. Col. 2. 10, read to v. 16. <sup>e</sup> Rom. 6. read that Chapter. <sup>f</sup> Rom. 13. 14. <sup>g</sup> Jam. 4. 9. Job 42. 6. 4 Cor. 7. 10.

3. Make

3. <sup>h</sup> *Make no provision for the flesh, to fulfill the lusts of it; but be<sup>i</sup> sober in the use of all earthly things; this by little and little will starve sin.*

4. <sup>k</sup> *Avoid all objects and occasions of sin, yea abstain from the<sup>l</sup> appearance of it, this will disarm sin.*

5. <sup>m</sup> *When you feel any motion unto sin, whether it rose from within, or came from without, resist it speedily, and earnestly, by the sword of the Spirit, the Word of God, as your<sup>n</sup> Saviour did, and as<sup>o</sup> Joseph did; for which cause it must dwell<sup>p</sup> plentifully in you; Thus you shall kill sin.*

That you may strengthen the inner man by the Spirit, whereby you may not onely mortifie the deeds of the flesh, but bring forth the fruits of the Spirit, do thus;

*Means to strengthen the inner man.*

First, <sup>q</sup> *Apply Christ risen from the dead for you particularly, believing that God by the same power quickeneth you, and raiseth you together with Christ, to walk in newness of life, reckoning<sup>r</sup> your self now to be alive*

<sup>h</sup> Rom. 13. 14. <sup>i</sup> 1 Cor. 7. 29, 30, 31. <sup>k</sup> Job 31. 1. Prov. 23. 20, 31. <sup>l</sup> 1 Thes. 5. 22. <sup>m</sup> 1 Pet. 5. 9. Acts 8. 20. <sup>n</sup> Mar. 4. 4. <sup>o</sup> Gen. 39. 9. <sup>p</sup> Col. 3. 16. <sup>q</sup> Rom. 4. 25. Rom. 6. 4. Eph. 2. 5, 6. <sup>r</sup> Rom. 6. 9, 10, 11.

unto God, being dead unto sin, and become the servant of righteousness; this believing in Christ, embracing and relying upon the 'precious promises of the Gospel', doth draw down Christ into your heart, and doth more and more incorporate you into him, and by it, he, by his Spirit, dwelleth in you, whereby of his life and <sup>a</sup> grace, you receive life and grace; and so as the Apostle saith, *we are made partakers of the divine nature, flying the corruption which is in the world through lust.*

2. *Affect your <sup>a</sup> heart with joy unspeakable, and with peace in believing; considering that you are justified through our Lord Jesus Christ; this <sup>a</sup> Joy of the Lord, as a cordial, will exceedingly strengthen grace in the inner man.*

3. *Take heed of quenching or grieving the <sup>a</sup> Spirit, but nourish it by the frequent use of holy meditation, prayer, hearing and reading of the Word, and receiving the Sacrament: also by a Christian <sup>a</sup> Communion with such as fear God, and by following the motions of the Spirit of God;*

*f* 2 Pet. 1. 4. *z* Ephes. 3. 17. *u* Joh. 1. 12, 16. *x* Rom. 15. 3. Rom. 5. 1, 2, 3. Phil. 4. 4. *y* Neh. 8. 10. *a* 1 Thes. 5. 15, 20, 21. *b* Act. 1. 12, 46. Act. 4. 32, 33.

which



which you shall know to be from it, when the thing whereunto it moveth, is both for matter and circumstance according to the *Scripture*, the Word of the Spirit.

This is to be *led of the Spirit*, and this will be to *walk in the Spirit*, and then you shall not fulfil the lusts of the flesh.

Upon your fasting day you shall do well to renew your covenant with God: and in some cases (so that it be done advisedly) to enter into a particular <sup>d</sup> *vow* to leave some gross sin, with the occasions of it: and to do some necessary neglected duty, and to imbrace all furtherances thereof. This also will much strengthen your resolution against sin, and for holiness.

There remaineth yet one principal work, wherein a chief business of the day of your fast lyeth, for which all formerly spoken to, maketh way, and by which, with the former means, you may attain to true reformation of your self, and reconciliation with your God: which is <sup>e</sup> *Invocation, and earnest prayer to God in the name of Christ, through the Holy Ghost, in parti-*

*Invocation upon God, and pouring out the soul before him.*

<sup>e</sup> Gal. 5. 16. <sup>d</sup> Neh. 9. 38. Neh. 10. 19. <sup>e</sup> 1 Sam. 7. 6. Neh. 9. 5, &c. Dan. 9. 3, 4, &c. 1 Joh. 5. 20.

cular,

cular, large and hearty confessions and complaints against your self for your sins, asking forgiveness, making known your holy resolutions, asking grace, and giving thanks, for that he is *at one with you*, having given Christ for you, and for that he hath given you a mind to know him, and the power of his resurrection, with other the first fruits of the *Spirit*, which is the <sup>1</sup> earnest of your inheritance.

Let this solemn and more then ordinary seeking of God by prayer, alone by your self, be *twice at least in the day of your Fast*, besides your ordinary prayers in the Morning and Evening: and having thus made your peace with God, you may, nay ought to pray for the good, or against the evil which was the occasion of the Fast.

But in praying, you must in fervency of spirit <sup>2</sup> cry mightily, striving and wrestling in prayer.

The extraordinary burnt-offerings, sin-offerings, meat and drink-offerings, besides the sin-offering of the Attonement, and the continual burnt offering, meat and drink offering to be offered, the <sup>3</sup> solemn day of

<sup>1</sup> Ephes. 1. 13, 14. <sup>2</sup> Ezra 8. 23. 2 Chron. 20. 3, 6, &c. <sup>3</sup> Jon 3, 8. 1 Numb. 29. 7. to 12.

*the*

the Fast under the Law ( which in the substance of it is the *standard of Religious Fasts* ) doth shew that a Fast must be kept in manner as hath been said ; for hereby we prepare and sanctifie our selves , and seek to *God in Christ* ; hereby we by faith lay hold on *Christ* , the only true sacrifice for sin and hereby we do by him draw nigh to *God* , and in token of thankfulness do give our selves to be an whole and living sacrifice , holy , and acceptable to *God* , which is our reasonable serving of *God* . Rom. 12. 1.

For your greater and more through humbling of your self , and further exercise of your faith in *God* , and love to your brethren , and Church of *God* , something yet is to be added .

*Humiliati  
on for o-  
thers, as  
well as for  
ourselves;  
in this or-  
der.*

You must represent to your thoughts also , the sins and evils that are already upon , or hanging over the head of your family and nearest friends , and of your Town , Country or Kingdom where you live , together with their severall aggravations , \* lay them to heart , considering , that they by sinning do also dishonour *God* your Father , and do bring evil of soul and body upon these

\* Psal. 119. 126. 158. Jer. 9. 1. Jer. 13. 17.

whom

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whom you should love as well as your self. And it is a thousand to one but that you are involved in their sins, and become accessary, if not by command, example, counsel, permission, conniving, not punishing, familiarity with sinners, or concealment, yet in not grieving for them, in not hating them, and in not confessing and disclaiming them before God. These also bring *Common Judgement upon Church and State*, which you should prefer before your own particular; and wherein you may look to have your part.

You must therefore affect your heart with these thoughts, and mourn not only for your own sins, but then for the *abominations* of your Family, Town, Country and Kingdom. For the sins of *Princes and Nobles*, for the sins of *Ministers and People*. And not only for the present sins of the Land, <sup>m</sup> but for the sins long since committed, whereof it hath not yet repented, <sup>n</sup> *Reversers of waters should run down from your eyes*, at least *sighs and groans should rise from your heart*, because others as well as your self have forgotten Gods Law, and have ex-

<sup>t</sup> Ezek. 9. 4. Neh. 9. 34. <sup>m</sup> Dan. 9. 5, 6. <sup>n</sup> Psal. 119. 156. Ezek. 9. 4. Jer. 9. 1.

posed:

posed themselves to his destroying Judgements. Do all this so, that you may \* pour out your heart like water to the Lord in their behalf.

This is to stand in the \* *Breach*, The prayer of a righteous man \* availeth much, if it be fervent, though he have infirmities. If it should not take good effect for others, yet your tears and sighs shall do good to your \* self; it causeth you to have Gods seal in your forehead, you are marked for mercy. God will take you from the evil to come; or will make a way for you to \* escape; or will \* turn the hearts of your enemies to you, as it was with *Jeremie*; or if you should be carryed captive, he will be a \* little Sanctuary to you in the Land of your Captivity; or if you smart under the common Judgement, it shall be sanctified to you, and if you perish bodily, yet when others that cannot live, and are afraid to die, are at their wits end, you shall be able in the conscience of your mourning, and of disclaiming your own and others sins, to

\* Lam. 2. 18, 19. p Exod. 32. 11. to 15. Psal. 106. 13.  
q Jam. 5. 16, 17. r Ezek. 14. 14. s Ezek. 9. 4. t Isaiah  
57. 1. u Jer. 39. 16. x Jer. 39. 12. Prov. 16. 7.  
y Ezek. 11. 16.

welcome

welcome death as a messenger of good things, and as a portal to everlasting happiness.

If it be a *publike Fast*, all these things before mentioned are to be done *alone* both before and after the publike exercises, which amongst the *Jews* took up *two fourth parts of the artificiall day*, at which time you must joyn in publike hearing the Word read and preached, and in prayer with more then ordinary intention, and fervency.

If you *fast with your family*, or with some few, let convenient times be spent in reading the Word, or some good Book or Sermons, which may be fit to direct and quicken you for the present work; also in fervent prayer. The other time alone, let it be spent as I have shewed before.

If some *publike or necessary occasion* (such as you could not well foresee or prevent when you made choice of your day of private fast) happen to interrupt you, I do judge that you may attend those occasions notwithstanding your Fast, but do it thus; if they

*What is to be done when a man is interrupted in his private Fast.*

*Neh. 9. 3. & Mat. 6. 18.*

may



may be dispatched with little ado, then dispatch them, and after continue your Fast; but if you cannot, I think that you had better be humbled that you were hindered: break-off your Fast, and set some other day apart instead thereof: even as when a man is necessarily hindered in his *work*.

The *Benefit* that will accrue to you by *religious Fastings*, will be *Motives to oft fasting* motive enough to an *often use* of it, as there shall be cause.

1. It was never read<sup>d</sup> or heard of that a fast was kept in truth, according to the former directions from the Word, but either obtained the particular thing for which it was kept, or a better, to him at least that fasted.

And besides that, it will (if any thing will) obtain the thing intended; thus fasting will put the soul into such a good plight and tune, into such an *habit of spiritualness*, that (like as when against some speciall entertainment, a day hath been spent in searching every fluts corner in a house, and in rubbing and washing it) it will be kept clean with ordinary sweeping a quarter of a year, or long time after.

d Numb. 6. 9, 12. e Judg. 20. 26, 35. 1 Sam. 7. 6, 10.  
Ezra 8. 23. 2 Chron. 20. 3, 22. Jon. 3. 7, 10.

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I do acknowledge that some have fasted, and God hath not <sup>f</sup> regarded it; yea, he telleth some before-hand, that if they <sup>b</sup> fast, he will not hear their cry. But these were such who <sup>b</sup> fasted not to God, they onely sought themselves, they would not hearken to his Word, there was no putting away of sin, as <sup>a</sup> loosing the bands of wickedness, &c. No Mortification of sin, no renewing their Covenant with God. Now unless we do joyn the inward with the outward, we may fast, but the Lord <sup>b</sup> seeth it not, we may afflict our selves, but he taketh no notice, we may cry and howl, but cannot make our voice to be heard on high. But when God seeth the works of them that fast, that they <sup>i</sup> turn from their evil way, yea, that they strive to turn and seek him with all their heart, then he will turn to them, his bowels of compassion do yern towards them, and I will have mercy on them saith the Lord. Jer. 31. 18, 19, 20.

After the time of the Fast is ended, eat and drink, but moderately. For if you then shall glut your self, it will put your body and soul much out of order. Aug. in Psal. 43.

Secondly your Fast being ended, hold the

Psal. 38. 9. g Jer. 14. 12. b Zach. 5. 7, 11, 12. i Isaiah 58. 6. k Isa. 58. 3, 4, 5. l Jan. 3. 10.

strength

*strength which you have got that day as much as you can, keep your interest and holy acquaintance which you have gotten with God, and with the holy exercises of Religion. Though you have given over the exercises of the day, yet unloose not the bent of your care and affections against sin, and for God. It is a corruption of our nature, and it is a policy of Satan to help it forward, that (like some unwise warriors, when they have got the day of their enemies) we grow full of presumption, and security, by which the enemy taketh advantage to recollect his forces, and coming upon us unlooked for, giveth us the foil, if not the overthrow: we are too apt, after a day of humiliation, to fall into a kind of remissness, as if then we had gotten the masterie: whereas if Satan flie from us, if sin be weakened in us, it is but for a<sup>m</sup> season, and but in party, and especially if we stand not upon our watch. Satan will take occasion to return, and sin will revive in us.*

*I will add a few Cautions touching this excellent, but too too much neglected duty of Fasting.*

*The body, although it must be<sup>o</sup> beaten  
m Luk. 4. 13. n Mar. 10. 43, 44. o 1 Cor. 9. 28. Col.  
2. 23.  
down,*

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down, yet it must not be destroyed with Fast-  
ing. It must not be so weakened, as to be dis-  
abled to perform the works of your ordi-  
nary Calling. *Mat. 6. 16.*

2. In private fasts you must not be open,  
but as private as conveniently you may.

3. Sever not the inward from the  
outward.

4. Think not to merit by your fasting, as  
Papists do.

5. Presume not that presently upon the  
work done, God must grant you a king, as  
Hypocrites do, that say to him, We have  
fasted, and thou dost not regard it. *Isa. 58. 3.*  
You may and must expect a gracious hear-  
ing, upon your unfained humiliation, but  
as for when and how you must wait pati-  
ently; faith secureth you of good success, but  
neither prescribeth unto God how, nor yet  
doth it make haste; but waiteth his leisure,  
when in his wisdom he shall judge it most  
seasonable.

*Isa. 58. 6. 7. 9. Mat. 21. 22. x. 1. Joh. 5. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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noted ed. them in diguile. **CHAP.**

10. Col. 8. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. VI.

*Of the Sabbath.*

**I**F it be our *Christian Sabbath day*, the *Lords day*, you must remember to keep it *holy*, according to the *Commandment*, *Exo. 20.* For this cause,

First, put a difference between this and the other six dayes, in respect of their end and use, even as you put difference between the bread and wine in the Sacrament, and that which is for common use, (*1 Cor. 11. 20. Rev. 1. 10.*) And that because as the Supper of the Lord, so the Lords day is intituled to the Lord, and is also set apart for holy use by *divine institution*. For as the observation of the *Seventh day*, from the beginning of the *Creation*, untill the day of *Christs blessed Resurrection*; so the observation of our *Lords Day*, which is the day of the *Lords Resurrection*, is a *moral duty*, whereunto we are bound, partly by the *Law of nature*, and partly by *divine institution*. It is left to us in the *Law of nature*, that we should keep a convenient time holy to the Lord. But the  
Directions  
for sancti-  
fying the  
Lords day.  
pro-

proportion of that time, namely, one day in seven; and the particular day, namely, which day of the seven, that we have from Gods special appointment.

The Commandment to keep an holy rest upon the *Seventh day*, after six work dayes, (which is the substance upon the fourth Commandment) remaineth the same to all persons. *Adam* (no doubt) by the instinct of uncorrupted nature, (which yieldeth a time for Gods honour and solemn worship) he knowing that God finished the Creation in six dayes, and rested on the seventh, might by discourse of his reason have judged *one day in seven* the fittest time to be dedicated to his service: but certain it could not be, either that God would have one day in seven, or which of those dayes he would have set apart for rest, and for holy use. Wherefore it pleased the *Lord of the Sabbath* by a positive institution to determine that the *Sabbath* should be one day in seven; and that from the beginning of the world unto the Resurrection of Christ, it should be the *seventh from the Creation*: but as it shall appear by the change of the day under the Gospel, after the Resurrection, his will is, that it be kept the *seventh from thence*; by



*in holy Security and Peace.* 119

by vertue whereof we now keep the *Lords Day* a holy *Christian Sabbath* to the Lord.

The fourth Commandment is so penned by God himself, that it serveth to direct and to bind his people to any seventh day which he should at any time afterward appoint to be a Sabbath, or holy rest to the Lord; as well as it did the Jews to keep that particular seventh which (for a time) he had appointed them. To keep a day holy to the Lord, and to keep that which the Lord should appoint, is *absolutely moral*, (as all the other Commandments are) according to the light and law of nature. And in particular, the keeping the *Seventh from the Creation* till the Resurrection, and the *Seventh from the Resurrection* ever since to the end of the world, was to them, and is to us a *moral duty* immediately binding the Conscience, and is no way alterable by man, because it is set apart by *Divine institution*.

That there was such an institution, I shall evidently prove. For the *Sabbath* was *sanctified by God* (Gen. 2.) that same day in which he himself rested from all his works which he had created and made; and therefore it was to be observed by his people from the beginning of the world, (when there

there was no distinction of *Jew* and *Gentile*) even before the writing of the *moral Law*.

I know some deny this, but without good ground: For we have reason to think, as the most learned in Chronologie have observed in their distinction of times, That ever since the Creation, *Time* hath been divided by *Weeks*, whereof the seventh day is the boundary, as well as by *Moneths* and *Years*. For each day of the week (from the beginning of the Creation) is called by its own name by the Holy Ghost. As the first day, the second day, &c. to the seventh day. Which names were continued and in use amongst the *Jews* before the Law was given: for, the day before the Sabbath is called the sixth day, *Exod. 16. 5. 22. 29.* He doth not say the sixth day after Mannah should begin to fall; but the Sixth day, which was the name of the day before the Sabbath, which was on the morrow. It is not certain, nor yet material to know on which day Mannah did first fall; but the first day is notable. And this reason of the Commandment, *He blessed the Sabbath day and hallowed it*, importing the prime

*a Gen. 29. 27, 28. Gen. 1. 5, 8. 13. 19. 23. Gen. 2. 2. b Exod. 20. 11.*

insti-

institution, did concern *Adam* and all before the Law, as well as since. This was a received opinion amongst the ancient \* *Jews*, as good Authors testify, that this Feast did belong to all Nations from the beginning of the world; and that the \* *Fathers* the Patriarchs are said to have observed it before *Moses*. And though there be no mention of the Saints observing of it before *Israel's* going out of *Egypt*, yet where there is an Institution, there it must in charity be presupposed that it was observed of the godly; except the Scripture deny it, which it doth not, but doth imply the contrary.

For the Sabbath-day is spoken of before the re-delivering of it in the Mount, as of a solemn day ordained before, and well known to the Jews, *To morrow* (saith *Moses*) *is the rest of the holy Sabbath unto the Lord*, why is it there and then called the *holy Sabbath*? The ceasing of the raining of Mannah upon that day, and the prohibition to gather it, and dress it, might have given it the name of a Sabbath, or day of

\* *Phil.* *κεῖνος*. \* *Mr. H. Broughton* Consens out of *Ramban* on *Gen* 16. 10. 46. & *Aben Ezra* on *Exod.* *Finchi* on *Ps.* 92. and others, as the learned do alleadg. *Exod.* 16. 23, 25, 39, 40.

G

Rest:

Rest: But that could not cause it to be called, and to be understood by them to be kept by them an *Holy Sabbath* to the Lord, if they had not formerly been taught to keep a *Sabbath holy* to the Lord. Moreover the Apostle doth intimate that the *rest* of the Sabbath was kept from the beginning of the world: For in the 4<sup>th</sup>. chap. to the *Hebrews*, v. 3. 4. he speaketh there not only of Gods resting from the beginning of the world, but of such a rest as the people of God entred into, which was the rest of the Sabbath here in this life, which the people of God had entred into, as well as into the rest of Canaan, into which *Joshua* led the Jews: else how doth this fit the Apostles purpose? For he doth argue thus: The rest concerning which *David* saith, God swaer that the impenitent and unbelieving Jews should not enter, was not the rest of the Sabbath, for that was from the beginning of the world: nor yet that which *Joshuah* gave them, which was a long time before he spake in *David* of a rest into which he swaer they should not enter, whence he concludeth, saying, *There remaineth therefore a rest to the people of God.*

*Obj.* Some deny that the Patriarks kept the

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the Sabbath, or that any were bound to keep it, untill it was mentioned, *Exod. 16.* And they alleadge some of the ancient Fathers of the Christian Church, and a Rabbini or two for their proof.

*Sol.* I answer, What these Authors do say are but conjectural guesses and surmises of men subject to error, against whom I do oppose the testimony of the greater stream of Jewish Rabbins and Fathers, who affirm that the Sabbath was kept from the beginning of the world.

\* *Tertullian*, one that is alleaged by them, yet saith that the Jews (who had better means to know then the Gentiles) did say, that from the beginning God sanctified the Seventh day, &c. and that Moses from thence said to the people, Remember the Sabbath to sanctifie it. And though he call upon the Jews to prove that Adam did keep the Sabbath, yet elsewhere writing against *Marcion* he saith (concerning Christs healing the man with a withered hand on the Sabbath day) that the \* Sabbath day which was holy, a primordio, from the beginning, by God the Fathers benediction, was made more holy by Christs benefaction, or good work.

\* *Tertul. adver. Judaeos, cap. 4.* \* *Tert. cont. Marcion. l. 4. cap. 12.*

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*Epiphanius* saith, that the first Sabbath is that which was decreed from the beginning, and called so of the Lord, in the Creation of the world: which by a circuit from that time is revolved to us by the revolution of the Seven days. \* *Chrysostom, Austin, Theodor,* and others, as *Bedæ*, &c. shew that it was their judgment, that from the beginning God insinuated this doctrine, that in the circle of one day in a week one entire day was to be set apart and imployed on spiritual actions. And that from the beginning of the Creation God did ordain this day to a holy rest. Likewise that God sanctified the Seventh day before he gave it to the Hebrews in command, and that it was always celebrated.

Besides, these Fathers might say truly, that neither *Adam*, nor the other Patriarchs did *Sabbatize*, *sc.* in manner as the Jews did; either observing that rigid rest, which as an appendix was added to the first institution, to prefigure Christs resting all that Seventh day in the grave; or yet observing those other ceremonial Sabbaths which the Jews by *Moses* Law were bound to observe, or with such set Sacrifices as was

\* *Chrysost. Hom. 10. in Gen. Theodor. in Gen. Aug. Ep. 86. ad Casulanum. Bed. in Hexameron.*

appointed



appointed by *Moses*: which yet is nothing against *Adams*, or the *Patriarchs* keeping the Sabbath morally, as we are now bound to keep our *London* day.

They will tell you that the Scripture saith nothing of the *Patriarchs* keeping the Sabbath.

I answer, to reason negatively in matters of this kind, that there was no such thing, because the Scripture speaketh nothing thereof, is most unreasonable. And we can as well conclude that the people of God (untill a long time after the flood) kept no constant solemn day to worship their God in; and so make them worse then the Heathen; whom even corrupt nature it self taught to have a set solemn time to worship their Gods in. For the Scripture speaketh not of any set time for Gods worship, untill *Gen. 22*. There is enough written *Gen. 22*. That God blessed the Seventh day and sanctified it. What need we more? To take off the force of this Scripture, some affirm that it is there set down by anticipation, as a thing not mentioned in its proper place, but occasionally. Others will have it, that Gods blessing and hallowing the Seventh day when the Creation was finished, was on his

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destination of that seventh day to be rested on, and kept holy, when hereafterward should appointed.

*Sol.* I answer, It hath been a sure rule of interpreting of Scripture, to take the words as they be and are ordinarily understood, without figures or improper significations; except a manifest absurdity in reason and common sense will follow thereon; and except some truth revealed in some other part of the Scripture do contradict it; Neither of which will follow, upon the understanding those words of Gods then actual blessing and sanctifying the Seventh day immediately upon the Creation. We must take heed that mens fancies whereby they can elude any thing, do not remove us from holding most plain, common, and received truths.

*Obj.* It is also objected, If the keeping of the Seventh day Sabbath were moral, then the Pagans by the very light and law of nature, or by tradition would have known it; and have shewn some footsteps of it; and God would have blamed them for the breach of it, as well as he did for the breach of all the other Commandments which are moral.

*Sol.*

Sol. I answer, First, The light of corrupted nature is very obscure, and insufficient to shew all the duties of the Moral Law. For instance, take the last Commandment for, *S. Paul* (in whom the Law of Nature was as fairly written as in any Pagan, yet) he did not know Concupiscence to be a sin, untill the written Law had told him that he must not cover; *Rom. 7.7.* Besides, I do not see but the remains of the light of nature did point out to them the fourth Commandment, in like sort as it did the first, second, and third. By it they were led to know there was a God, but not the true God. By it they were led to know that God was to be worshipped, but it did not teach them the true worship. By it they were taught God was to be honoured, but it shewed them not how to honour him aright. So it shewed them that a set time was to be observed to honour God in solemnity; but it did not teach them the right time wherein the true God was to be honoured.

Secondly, how can it be proved that none of the Heathen did observe our Seventh day of the week more solemnly then they did the other Six? For we have not means

to know what all the Heathen did. I am sure good Authors do think and write, that some of them did prefer one of the Seven above the rest.

Thirdly, it is no concluding argument to say, that God blamed the Heathen for breaking all the other of the ten Commandments, but did not blame them for breaking the Sabbath, as if therefore they were not bound to keep it. For I do not find that God did ever blame them for breaking the last Commandment; yet they were bound to keep it, for it is a moral precept. And I would have them infallibly to prove that God (writing to his own people) must reprove all the kinds of sin in which the Heathen did live; or that, if he did not reprove them, they were not sins. Besides, it is to be known, that the proportion, and particularity of time could not certainly be known, especially by the dim light of corrupt nature, nor had need of a positive institution, the tradition whereof (after they erred in the choice of the true God, and of his pure worship) they lost, and therefore they sinned not so much against the Law of nature in breaking this Commandment (in respect of their erring about

about the proportion and particularity of the times, *was* *sinning* against most of the other commandments: It is no marvel if God blamed them not particularly and directly for this sin. This be said of the Sabbath before the pronouncing, and writing of the Law.

Touching the writing of the moral Law, know that it is not an introductory Law, as if it then had its beginning; but it was a declaratory Law, given as a supply and help to the Law of nature; being a reviving thereof, shewing what principles of holiness and righteousness God at the first had written in mans pure nature, and what also he had determined should be perpetually observed by his people.

The Law of nature through custom of sin was much blotted out; wherefore the Lord resolving to gather out of the World a Church and special people to himself, held it meet to add the Law written, and that as he saith, because of transgressions, that is, to reveal unto man his sin, and the punishment which he deserveth by sin, and to convince him of an impossibility of Sal-

Gal. 3.19. Gal. 3.24. *variation*

vation by the covenant of works: that by  
 it, as by a School-master, he may be driven  
 to Conscience, that he may see the necessity of the  
 new covenant of grace, and that, although  
 the same Law might teach him how to serve  
 God in holiness and righteousness all the  
 days of his life, that being a chief end why  
 Christ redeemed him, in this Law was given  
 by Moses to be subservient to the covenant  
 of Grace, and therefore was annexed as  
 an appurtenant thereto, as it was deli-  
 vered to the Jews, the posterity of *Abra-  
 ham, Isaac, and Jacob*; the children of pro-  
 mise, who then only Church of God, that it  
 might serve for the instruction of the whole  
 Church of God, not only of the Jews and  
 Gentile, proselytes then, but of the Gen-  
 tiles and Jews also, which should make up  
 the Church of God in the days of the Gos-  
 pell, even the whole Israel of God, all that  
 should be of the faith of *Abraham*. For this  
 read *Exod. 19. 5, 6.* compared with *Hesai. 2.  
 23. Rom. 9. 24, 25. 1. Pet. 1. 2. 19.* in which  
*Reason of* (1) When God did write  
 the moral- the Ten commandments; he  
 of the 4. himself wrote the Fourth as  
 Command- as well as the other Nine, and  
 dments, placed it in the midst of the  
 Com-

*Exod. 7. 75. Jam. 2. 8. d. Exod. 20.*



Commandments, as that which by the holy  
exercise thereof and keeping it holy should  
give life to the keeping of all the rest.

(2) The reasons of the Fourth Command-  
ment do as well urge the observing of it  
to all men, in all times, as to the *Jews*.

(3) It was also reserved in the Ark with  
the other Nine.

(4) It is also to be understood to be  
one of the Commandments mentioned in  
the new Testament, as parcell of the *Roy-  
all Law*, (which requireth that we love  
God, &c. as well as that we love our  
neighbour, &c. of which Saint James speak-  
eth, saying, whosoever shall offend in one  
point, he is guilty of all, he meaneth the  
ten commandments, even the *Fourth* for  
one, else he would not have said, all.

*Ob.* There are yet some who quarrell a-  
gainst all that is, or can be said for the mo-  
rality of the *Fourth* commandment, con-  
ceiting that it is so ceremoniall, that it is  
the abridgement of all other Ceremonies of  
the Law.

*Sol.* To this I answer, what conceit can  
be more monstrously absurd? For all the  
ceremoniall Sacrifices (being once com-  
e 1 King. 8. 9. f Jam. 2. 10. 11.

manded

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mailed) were comprehended under, and reduced to the second commandment; and only the Ceremoniall Sabbath, and circumstances of the time of Gods solemn worship are after (they were enjoyned) comprehended under, and reduced to the fourth Commandment.

But touching the morality of the fourth commandment, I do appeal to all the known Churches of God that have been since Christs coming in the flesh. For they all have reckoned the Fourth for one of the Ten; and none of them durst, neither yet dare any be so wicked as to take or leave that out of the decalogue, which God himself spake to all: conceiving that the whole decalogue was to remain, and might receive augmentation; but not dissolution under the Gospel, by Christs coming in the flesh, as some of the learned among the ancients do speak. *Irenaeus adv. Haer. l. 3. c. 31.*

Wherefore albeit there are some things that have particular reference to the Jews, in the written Law, as the reason taken from bringing them out of the Land of Egypt; and also the promise of blessing in the Land of Canaan touching long life,  
*Exod. 20. 2, 12. Ephes. 6. 3.*

which

which concerneth us only by Analogie  
and albeit the particular day of the seven  
was alterable, (but by the Lord of the Sab-  
bath) removing it from the seventh of the  
Creation, to the day of Christ's Resurrection;  
yet there is not any of these ten Command-  
ments which is not moral; and of moral  
equity; or equity due to a cheerful conscience.

But some object, The observing of the  
weekly Sabbath was a sign between God  
and the Jews, that they might know that the  
Lord did sanctifie them; therefore was ab-  
rogated by Christ with other Ceremonies.

Ans. Though every Ceremony deter-  
minable in Christ, was a sign; yet every  
sign was not a ceremony to end at Christ's  
death. All signs and types which had refe-  
rence to Christ's come, and concerning  
justification by Christ, were indeed nailed  
on the cross with him: but signs of the  
world's preservation, also declarative signs,  
as means and arguments of sanctification,  
together with the type of eternal rest and  
glory, did not end at Christ's death, there  
being as much use of them to us now, as  
was to any other before. And well might  
the conscionable observing of the Sabbath  
be to them (and so may be to us) a sign  
that

that God would sanctify them; because the holy services on that day so be performed, are the means of Sanctification.

*Obj.* They object further, All Sabbaths are abrogated by express terms. Col. 2. 16.

*Ans.* He speaketh there of none but Levitical Sabbaths; for (mark it) he saith, they were shadows of such things to come, whereof Christ was the body, v. 17. But the weekly Sabbath, if we consider the body and substance of the Commandment concerning the proportion of time, and an holy keeping of it, it had no more shadow or reference to Christ, then any other of the ten Commandments. As for the Ceremonials annexed to the weekly Sabbath, and the particularity of the day, and Jewish rest, so far as it prefigured any thing concerning Christs rest; all these were abrogated at Christs resurrection, and are declared so to be by that and other Scriptures.

*Obj.* They yet object, no man must esteem one day above another for conscience sake, Rom. 14. 5.

*Ans.* This objection favourerth of Anabaptism, and Socinianism, which would have no set time appointed by God for his religious worship and service. But no such thing

thing can be concluded thence: for the  
 Apostle warning both strong and weak  
 Christians not to offend, nor to be offend-  
 ed one with another, would have each  
 do as they should be fully perswaded in  
 their own mind, and not judge or despise  
 each other: but in what things? in every  
 thing? no, but only things in their own  
 nature indifferent, whereof they had com-  
 mandment of God: or in things for the  
 time tolerable, he instancing in meats and  
 days. But I deny the fourth Command-  
 ment ever to have been of the number of  
 indifferent things.

If yet they say: If the fourth Command-  
 ment be moral, why do you not keep that  
 day which the Jews did?

I answer: Keeping holy a Sabbath, or a  
 day of holy rest, is absolutely moral, and the  
 principal intention of the fourth Command-  
 ment, as may appear, in that he saith, not as  
 in *Genesis*, He blessed the Seventh day, and  
 sanctified it; but, He blessed the Sabbath  
 day, and sanctified it; namely, that day of  
 rest which he had appointed, or that which  
 he should appoint: but the keeping it up-  
 on that day of the Seventh from the Cre-  
 ation which is intimated in the Command-  
 ment,

ment, or the keeping of this day now pre-  
sented by us, became a *moral day* (that to  
them, this to us) because by a Divine posi-  
tive institution God had appointed that day  
to be observed by them, and since that he  
hath appointed this to be observed by us.  
Now, such that the *Lord of the Sabbath* hath  
ordained another day, in so doing he hath  
caused (though not an abolishing, yet)  
some change of the Law, though not  
of any of the moral Laws, yet only so much  
of the fourth Commandment as was tem-  
poral and ceremonial, (*Heb. 7. 12.*) which  
hath caused the former day to cease, and  
bindeth us in conscience to observe this.

That it was the will of our *Lord and  
Saviour Christ*, that we should since his  
Resurrection keep for our Sabbath that  
*First day of the week on which he rose*, it will  
easily appear to any whose judgments are  
not corrupted with prophaneities of heart,  
or are not blinded with self-conceit and  
prejudice.

*Reason why the  
Lords day  
should be  
observed.*

1. For, the Law of nature  
teacheth that the most excellent  
and most memorable work of  
God, in the behalf of his people,  
is a good ground of setting a day apart to  
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be kept to his honour and service. Wherefore as *God the Father* rest from all things that he had made for man, was the ground why God would have his people rest that seventh day on which he rested; (*Gen. 2. 3.*) so the Son of God, *our Saviours* rising and resting from his passion, and state of curse and ignominy which was upon him, (whereby he merited eternal Redemption, and hath restored the world of believers unto a new and better creation) is as good a ground why God will have his people now to rest upon the same seventh day whereon he rose, and rested, namely the first of the week, to keep it holy unto him.

Why should not the day of Christs suffering rather be kept holy, for upon it he said, *It is finished?* John 19. 30.

Howsoever all the Prophecies that went before Christs death, were consummate, when he said, *it is finished*; yet he was under the curse untill he was actually dead, and was still in state of death and humiliation, being not delivered from the pains and power of death untill his blessed Resurrection, (*Acts 2. 24.*) without which, the work of our Redemption, in respect of merit, could not be finished; and his death could

could not have been available for mans salvation. Wherefore the glory of his merit by his death is ascribed to his resurrection, when it is said, *He was delivered for our sins, and rose again for our justification.* At which instant it was, that God the Father actually committed all power and all authority in heaven and in earth unto him, and made him Lord and Christ, highly exalting him, giving him a name which is above every name, that he may be worshipped; and when solemnly, if not upon his day?

(2) Christ frequently appeared unto his Disciples upon the first day of the week, upon which he arose: and after his ascension, he on the day of Pentecost, which was also the first day of the week, did fill his Disciples with the gifts of the Holy Ghost, they being assembled. This giveth a pre-eminence to the day; and being considered with that which followeth, giveth more then a probability that it should be observed holy to the Lord. For Christs own observation; and example may stand for a prescription.

*1 Rom. 4. 25. 6 Mar. 28. 18. A. 2. 32. 36. Phil. 2. 9. 10. 6 Joh. 20. 29. 4 A. 2. 14.*

The Apostles, upon whose doctrine and practise (delivered in Scripture) the Church of Christ is founded, these followed Christ, and delivered nothing but what they received of him, who shewed himself unto them for the space of forty dayes after his passion, speaking the things concerning the Kingdom of God: these observed the first day of the week as a Christian Sabbath with holy assemblies; as appeareth by the Apostle Paul, who though he stayed seven dayes at *Troas*, and might have taken opportunity to have chosen any of those dayes, yet the day of the Jewish Sabbath, on which he might have assembled the people to hear the Word, and to receive the Sacrament, yet they being of the Gentiles, he caused them to assemble to receive the Sacrament and to hear the Word, the first day of the week, which is our Lords day. Now the Apostle *S. Paul* (even when he was to speak to the *Corinthians* about their Christian behaving of themselves publicly in the Church of God) exhorted them to be followers of him, as he followeth Christ: and the *Philippians* to walk as they had them for example;

<sup>a</sup> Eph. 2. 20. <sup>b</sup> 1 Cor. 11. 22. <sup>c</sup> Act. 1. 3. Act. 20. 6, 7.  
<sup>d</sup> 1 Cor. 1. Phil. 3. 17. Phil. 4. 9.

and to do all things which they had learned and received, and heard and seen him, assuring them that then the God of peace would be with them. And if we read 1 Cor. 16. 2. we shall find, not only their practise, but (in the judgement of great Divines) that which is equivalent to a precept.

4. Know also, that the *keeping holy of the Lords day*, hath constantly, and universally, from the *Apostles* downward to us, been observed amongst Christians in all places, and in all ages, and that though not alway in the same, yet in the notion of a Christian Sabbath, keeping an holy rest to the Lord. Now the approved practise of the *Apostles* (and of the Church with them) recorded in Scripture, carryeth with it the force of a precept, and argueth divine institution. Whereas the *Apostles* also observed the Jewish Sabbath, that was only amongst the Jews, in indulgence to them for the time, and to gain opportunity to preach the Gospel unto them.

Moreover, the Spirit of God honoureth this day with the Title of *Lords day*, as he doth the Communion with the Title of

*the Supper of the Lord.* What doth this argue, but as they both have reference to Christ, so they are both appointed by Christ? The *Spirit of Christ* knew the mind of *Christ*, when he entituled this first day to the Lord, as formerly he had the Jewish Sabbath unto God, *Isa.* 58. 13. calling it his holy day. Now for Christ to have one peculiar day in the week called his day, and yet no holy day, but at mans pleasure, is no way consonant to Divinity.

Upon these grounds it is, the best and most Orthodox Divines from the Apostles to our times, have judged the *Lords day* to have been instituted, if not by *Christ*, immediately by his *Apostles*.

It was not needfull (as some do think) that if the *Apostles* did appoint it, that they should have committed it to writing, for it was not enough to shew the alteration of the particular day; in that *S. Paul*, *Col.* 2. 16. did abrogate the particular seventh day, as it had reference to the Jews. And by their practise amongst the Gentile Christians, they shewed that the first day of the week was to be observed instead thereof. This being known, there needed

*1 Cor.* 10. 21. *1 Cor.* 11. 20.

no warrant or direction how to keep it holy, for, this was taught by the fourth Commandment. Even so when they knew that *Baptism* came in place of *Circumcision*, there was not need of a written institution for baptizing of Infants, such Infants in the time of the Law had been circumcised.

Thus much also touching the divine institution of our Christian Sabbath, our *Lords day*.

Now being convinced of the holiness of this day, (the better to keep it holy when it cometh) you must on the *Week-days*, before the *Sabbath* or *Lords day*, remember it, (*Exod. 20.8.9.*) to the end that none of your worldly business be left undone, or put off till then; especially upon *Saturday* you must prepare for it. Then you must put an end to the works of your calling; and do whatsoever may be well done beforehand to prevent bodily labour even in your necessary actions; that when the day cometh, you may have less occasion of worldly thoughts, less incumbrance and distractions, and may be more free both in body and mind for spiritual exercises.

Thirdly,



Thirdly, you your self ( and as much  
as in you lieth ) all under your authority  
must <sup>a</sup> rest upon this day, even in earing  
time, and in harvest, the space of the whole  
day, of four and twenty hours, from all  
manner of works (except those which have  
true reference to the present dayes, works  
of piety, mercy, comfortable repasts, and  
true necessity ) not doing your own wayes,  
not finding your own pleasures, nor speaking  
your own words.

*Quest.* But are we under the Gospel  
tied unto as strict a rest as the Jews?

*Ans.* We are bound to keep as strict,  
and as holy a Rest, as the fourth command-  
ment tied them, namely to such a rest which  
doth conduce and tend to the sanctifying  
of a day to the Lord; but not to that strict-  
ness which some appendizes to the Law,  
which were onely Ceremonial, or Judicial,  
did bind them: such as <sup>b</sup> dressing their meat  
on the Eve; not <sup>c</sup> kindling a fire, putting a  
man to death for gathering sticks &c. These  
( as it is probable ) were not onely peculiar  
to the Jews, but for that present time onely  
while they were in the Wilderness, and lived

<sup>a</sup> Exod. 23. 12. Exo. 34. 21. <sup>b</sup> Mat. 12. 1. to 13. <sup>c</sup> Isa.  
58. 13. <sup>d</sup> Exod. 16. 23. <sup>e</sup> Exod. 35. 3.

upon Manna. And forbidding to kindle a fire, seemeth to be a speciall restraint for that time, to shew, that God preferred the holy keeping of the Sabbath, before the materiall building of his Tabernacle, where about the kindling of fire was needfull; See Exod. 31. 7. 13. and Chap. 35. 23. 5, &c. But, if these bound the *Jews* at all times, then they were part of that yoke and pedagogie of the *Jews*, of which *Peter* saith *neither they nor their fathers were able to bear*: all which were done away in Christ, and do not binde us.

Fourthly, It is not enough that you observe a rest, but you must keep an *holy rest*. Which that you may do, you must in your awaking put difference between it and other dayes, not thinking on worldly business no more then will serve for a generall providence to preserve them from hurt or loss. Both in your lying awake, and rise with God. *Rise early* (if it will stand with your health, and not hinder your fitness for spiritual exercises through drowsiness afterward) that you may shew forth Gods loving kindness: in the morning *double your devotions on the Lords day, as the Jews did their mornings*. Act. 15. 1. d Psal. 92. 1. e Num. 2. 9, 10. Eccl. 5. 1. 2. ing

and evening service on the Sabbath day.  
 I beseech your self into the publike holy  
 services by reading, by meditation, and by  
 casting away *all filthinesse*. That is, repent-  
 ing of every gross sin; and casting away the  
*abounding of naughtiness*; that is, let no sin  
 be allowed or suffered to reign in you. Then  
 I pray for your self, and for the Minister,  
 that God would give him a mouth to speak,  
 and you an heart to hear, as you both ought  
 to do.

ii) All this, before you shall assemble in the Congregation. Being thus prepared, bring your people with you to the Church. Joyne with the Minister and Congregation. Set your self as in the special presence of God, following the example of good *Cornelius*, with all reverence attending and consenting, saying *Amen* with understanding, faith and affection, to the prayers uttered by the Minister: attending unto, *believing*, and *obeying* whatsoever by the Minister is commanded you from God. Afterward by meditation, and by *conference*, and if you have opportunity, by *repetitions*, call to mind, and

a Num. 2.9, 10. b Eccl. 1.1, 2. c Jam. 1.21. 1 Pet. 2. 1, 2. d Eph. 6. 19, 20. e Ac. 10. 33. f Heb. 4. 2. g Jam. 1.22. h Ac. 17. 10, 12. i 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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H

**wisely**

wisely and firmly lay up what you have learned. The like care must be had before, as, and after the Evening exercise.

*What is to  
be done  
when Bap-  
tism is ad-  
ministr'd.*

If Baptism be administr'd, *(1)* Stay and attend upon it. *(2)* To honour that holy Ordinance with the greater Holiness. *(3)* And in charity to the persons to be baptized, joyning with the Congregation in hearty prayer for them, and in a joyful receiving them into the Communion of the visible Church. *(4)* Also in respect of your self. For hereby you may call to mind your own Baptism, in which you did put on Christ, which also doth lively represent the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts, being dead and buried with him unto sin, and rising with him to newness of life, and to hope of glory. understanding clearly that the Blood and Spirit of Christ, signified by water, doth cleanse you from the guilt and dominion of sin, to your justification and Sanctification. Remembering

*Apoc. 1. 5, 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.*

*more*

*more*

moreover, that by way of *Sealing*, your *Baptism* did in particular exhibit and apply (to you that believe) *Christ* with all the benefits of the Covenant of grace ratified in his blood. Minding you also of this; that it doth not only seal Gods promises of forgiveness, grace, and salvation to you; but that also it sealeth and binderh you to the performance of your promise, and *vow of faith and obedience*, which is the branch of the Covenant to be performed, according as it was professed on your part.

Recourse to your *Baptism* is an excellent strengthener of your weak faith, and an occasion of renewing of your *vow*, you having broken it; and of resisting temptations, considering that they are against your promise and *vow* in Baptism.

When there is *Communion*, receive it as oft as (without interrupting the order of the Church in populous Congregations) you may. But be carefull to receive it *worthily*.

It is not enough that you be born within the Covenant, and that you have been Baptized; but you must have knowledge of

*What is requisite before receiving the Communion.*

a Gen. 17. 11. Rom. 4. 11. b 1 Pet. 3. 21. & 1 Cor.

11. 27.

H 2

the

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*The nature of the Sacrament of the Lords Supper, both that it is by diuine institution, and that it is a sign and seal of the righteousness of <sup>a</sup> faith; signifying to you (by the breaking and giuing of the Bread, and by pouring out and delivering the Wine) the <sup>a</sup> wounding, bloodshedding, and death of Christ, in whom the <sup>a</sup> Covenant of grace is established: presenting also and sealing unto you by the elements of bread and wine the very body and blood of Christ, with all the benefices of the new Covenant; of which you indeed receive livery and seizon in the act of receiving by Faith, whereby you also grow into a nearer union with Christ your head, and communion with all his members your brethren.*

Besides, there must be a special preparation by <sup>a</sup> examining your self, and making your peace with God, before you receive. Which that you may the better do, read *Chap 5. Sect. 2.* Also make your peace, at least, *be at peace* and in charity with your neighbour, by an hearty acknowledging your fault so far as is fit, and making re-

*a* 1 Cor. 11. 23. Rom. 4. 11. *b* 1 Cor. 11. 26. *c* 2 Cor. 1. 20, 21. Heb. 7. 22. *d* 1 Cor. 10. 16, 17. *e* 1 Cor. 11. 28. Mat. 5. 23, 24.

compence,



compenſe, if you have done him wrong  
and by forgiving, and forbearing revenge,  
if he have done you wrong.

In the act of adminiſtring, and  
receiving, joyn in confeſſion and  
prayers, and attend to the acti-  
ons of the Miniſter when he  
breaketh the Bread, poureth  
out the Wine, and by bleſſing (1 Cor. 10. 16)  
ſetting it apart for holy uſe: *by faith be-  
hold Chriſt (by representation) wounded,  
bleeding, and crucified before your eyes for  
you; looking upon him, whom your ſins  
condemned and pierced to death, rather  
then his ſeculers, Pilate, and thoſe which  
nailed him to the Croſs, and which ran a  
ſpear into his ſide, whotwere (though ma-  
licious) but inſtruments of that puniſhment  
which God, with other tokens of his wrath,  
did execute upon him, (though in himſelf a  
Lamb without ſpot) juſtly for your ſin, he  
being your Surety.*

This looking upon him whom you have  
pierced, (Zach. 12. 10.) ſhould partly diſ-  
ſolve your joy into a holy grief for ſin; but  
chiefly (conſidering that by this his paſſion  
he hath made full ſatisfaction for you, and  
withall, ſeeing God, and Chriſt himſelf, by

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the hand of his *Minister*, truly giving  
Christ's very body and blood *Sacramentally*  
to signifie and seal it unto you;) it should  
raise your heart to an *holy admiration* of the  
love of God and of Christ; and it should  
sit you up, in the very act of taking the  
bread and wine to a *reverend and thankful*  
*receiving* of this his body and blood by faith;  
*discerning the Lords body*, (1 Cor. 11. 29.)  
gathering assurance hereby, that now all  
enmity between God and you is done away  
and that by this, as by spiritual food and  
life, you shall grow up in him with the rest  
of his mystical body unto everlasting life.

*what is to  
be done af-  
ter that you  
have re-  
ceived.*

After that you have received  
(untill you be to joyn in publike  
praise and prayers) *affekt your*  
*heart with joy and thankfulness in*  
*the assurance of the pardon of all*  
*your sins, and of salvation by Christ*; yea,  
more then if you (being a bankrupt) should  
receive an acquittance sealed of the Release  
of all your debts, and with it a Will and  
Testament wherein you shall have a Legacie  
of no less then a Kingdom, sealed with such  
a seal as doth give cleer proof of the fidelity,  
ability, and death of the Testator: or  
then, if having been a Traitor, you should  
receive

receive a free and full pardon from the King, sealed with his own seal, together with an Assurance that he hath adopted you to be his Child, to be married to his Son the heir of the Crown. This is your case, when by faith you receive the bread and wine, the body and blood of the Lord. Think this therefore with joy and rejoicing in God. Oh, how happy am I in Christ my Saviour! God, who hath given him to death for me, and also given him to me, how shall he not with him give me all things also, even whatsoever may pertain to life, godliness, and glory? Who shall lay any thing to my charge, &c.? Who, or what can separate me from the love of Christ? &c.

Resolve withall upon a constant and an unfeigned endeavour to perform all duties becoming one thus acquitted, thus redeemed, pardoned, and advanced; and this in token of thankfulness, even to keep covenants required to be performed on your part; undoubtedly expecting whatsoever God hath covenanted and sealed on his part.

Join in publick praise and prayer heartily,

\* Rom. 8. 21. 2 Pet. 1. 3. Rom. 8. 23. to the end.

and in a liberal contribution to the poor, if there be a Collection.

After the Sacrament, If you feel your faith strengthened, and your soul comforted, *nourish it*, with all thankfulness.

If not, yet if your Conscience can witness that you endeavoured to *prepare*, as you ought, and to *receive* as you ought, be not discouraged, but wait for strength and comfort in due time. We do not alwayes feel the benefit of *bodily food* presently, but stirring of humours and sense of disease is sometimes rather occasioned, yet in the end being well digested, it strengtheneth. So it is oft with *spiritual food*; corruption may stir, and temptations may arise more upon the receiving, than before; especially *Satan*, if it be but to vex a tender-hearted Christian, will hereupon take occasion to tempt with more violence: But if you *resist* these, and *stand resolved to obey*, and *rely upon Gods mercy in Christ*, this is rather a sign of *receiving worthily*, so long as your desires and resolutions are strengthened, and you thereby are made more carefully to stand upon your watch. Endeavour in this case to digest this spiritual food by further meditation, improving that strength you

have, praying for more strength, remembering the Commandment which biddeth you to be strong, and you shall be strengthened.

Lastly, If you find your self worse indeed, or do feel Gods heavy hand in special sort upon you, following upon your receiving; and your Conscience can witness truly that you came not prepared, or that you did wittingly and carelessly fail in such or such a particular in receiving it, it is evident you did receive unworthily. In which case you must heartily bewail your sin, <sup>b</sup> confess it to God, ask and believe that he will pardon it, and take heed that you offend not in that kind another time.

Consider well that the *Lords day* is the day of rest, which rest it self is recreation sufficient to bodies and minds wearied with studies and labour of the week past. Consider likewise, that it is a day of holy rest, upon which the holy exercises of the day (to him who should make Gods Sabbath and holy service his delight) are the best and most delightful recreations; and so they are indeed to a godly mind. Where-

<sup>a</sup> Ephes. 6. 10. *Compare it with the like.* Dan. 10. 19.  
<sup>b</sup> 1 Cor. 1. 32. <sup>b</sup> 1 Joh. 1. 9. 1 Joh. 3. 1, 2.

fore your care must be, to abstain from sports and worldly pastimes (as they are called) though lawfull at other times; because they are Hetrogenians, and of a contrary nature to the holiness of the day, and of the holy exercises thereof: for they call off the mind from a holy use-making, and from a due performance of the duties of prayer, hearing the Word, receiving the Sacrament, and holy meditation of Gods word and works: They distract and indispose the soul, and choak the Word more then lawful bodily labours do; which yet are forbidd. n to be done that day. For this cause \* *Augustine*, that famous light of the Church in his time, whose judgment was, that the *Lords day* was wholly to be set apart for Gods service; who also did judge that the *Jews* might better plow or spin, then dance on their Sabbath: He to prevent his people, and to keep them from the sports then in use, did of purpose upon a *Lords day* preach unto them longer then ordinary, untill the vanities (as he calleth them) of the unconverted Gentiles were ended. In which Sermon he exhorted his

\* *August. Tract. 2. in Joh. 6. 44. August. Tract. 7. in Evang. Joh.*

people



people to spend the residue of the *Lords day* in spiritual delights.

Take some time also this day to look into your by-past life, and chiefly to your walking with God the last week, as being in freshest memory; and be sure to set all straight between God and you.

Last of all, on every opportunity take good time to consider Gods works, *Pf. 92.* what they are in *themselves*, what they are *against the wicked*, what they are to the *Church*, and to *your self*, and to *yours*: and in particular take occasion from the Day it self, to think fruitfully of the Creation, of your Redemption, Sanctification, and of your eternal rest and glory to come. For God in his holy wisdom hath set such a divine print upon this our *Lords day*, that at once it doth mind us of the greatest works of God, which either make for his glory, or his Churches good. As of the *Creation* of the World in six dayes, he resting the *Seventh*; which work is specially attributed to the *Father*: And of mans *Redemption by Christ*, of whose *resurrection* this day is a remembrance, which is specially attributed to the *Sonne*: Also of our *Sanctification by the Spirit*; for that the observation of the  
*Sabbath*

*Sabbath* is a sign and means of holiness, which work is specially attributed to the Holy Ghost. Lastly, of your and the Churches glorification, which shall be the joint work of the blessed Trinity, when we shall cease from all our works, and shall rest and be glorious with the same glory which our Head Christ hath with the Father, to whom be glory for ever and ever. Amen. Do all these with delight, raising up your self here, by to a greater measure of holiness, and heavenly mindedness.

Touching this strict and holy keeping of the *Lords day*, it is generally acknowledged, even by those that deny the morality of the fourth Commandment, that we under the Gospel ought not to dedicate less time to God, then he had ordained to them under the Law. And they say also, that it is good and commendable, yea best, to observe the *Lords day*, not only in the publike worship of God, but also in private, in works of holiness, and in preparing for the publike duties, and afterward in meditation of that which hath been taught that day, and in repetition thereof in the family, and in

a Heb. 4. 9, 10. b Psal. 92. Isa. 58. 13. c B. white, &c

conference, to make the publike services more profitable. Thus God by the evidences of his truth doth force them to write. Only they will have it to be in the liberty of the Church to appoint the time, and will have mens consciences left at liberty to do it or not to do it, but as humane authority shall command: so that their observing it in strictness shall be but an arbitrary free-will offering, or at most an observance of the commandment of man.

Do all this the rather, because there is not a clearer *sign* to distinguish you from one that is prophane, then this of conscionable keeping holy the *Lords day*. It was a distinguishing mark in the Primitive times to know a Christian from an Heathen, being asked, Do you keep the *Lords day*? The answer was, I am a Christian, I dare not intermit it. So now it is as true a distinguishing mark between him that is a Christian indeed, and him that is only so in profession, If he do indeed, and therefore can truly say, that for conscience sake, and for the honour of Christ, he doth strictly keep it holy, according to the commandment, and dares do no other but so to keep it holy.

Neither

Neither is there any ordinary means of gaining strength and growth of grace in the inward man, like this of due observing the *Sabbath*. For this is Gods great *Mart* or *Fair*. day for the soul; on which you may buy of *Christ*, *wine*, *milk*, *bread*, *marrow*, and *fattness*; *gold*, *white raiment*, *eye-salve*; even all things which are *necessary*, and which will *satisfie*, and cause the soul to live. It is the special day of Gods *hearing of suits*, and *receiving petitions*. It is his special day of *proclaiming and sealing of Pardons* to penitent sinners. It is Gods special day of *publishing and sealing your Patent of eternal life*. It is a *blessed day*, sanctified for all these blessed purposes.

Now, lest this urging of the morality of the *Sabbath*, and of so strict an observation of the *Lords day*, in spending the whole day in holy meditation, holy exercises, and works of mercy, (excepting only necessary repasts, and a general providence over their estate) should be thought, as it is by some, to be merely Jewish, and to be onely the private opinion of some few *Zelots* more nice than wise: Know, that in all things

*a* Ezek. 20. 12. *b* Isa. 55. 1, 2, 3, 4. *c* Rev. 3. 18. *d* A.C. 2. 38. *e* Exod. 20. 11.

where-

wherein we are tyed by a commandment common to us and the *Jews*, to observe then that as the *Jews* did, by vertue of that commandment, is not to be Jewish: as to forbear to kill, and to commit adultery, and such like. The same reason is for keeping the fourth Commandment, which (as hath been proved) is for substance one of the Morals. Besides, know that the change of the Jewish Sabbath into the *Lords day* (the Christian Sabbath) to be by divine and Apostolical institution, is the judgment of the most ancient Fathers, and of the most Orthodox writers, yea, of the very Papists. And this change being presupposed, as hath been proved; know also that a strict holy keeping the *Lords day* by vertue of the fourth Commandment (in manner as I have shewed you) is the professed doctrine of the \* *Church of England*. And I would that all would know and see, that the taking away of the morality of the fourth Commandment, unloosing the conscience from the immediate bonds of Gods commandment, and tying the Conscience to observe a day for Gods solemn worship onely by

a Hom. of the time and place of prayer, *par. 1. pag. 124, 125, 126.*

humane

humane constitution, doth overthrow *True Religion*, and the power of godliness, and opens a wide gap to *Atheism*, profaneness, and all licentiousness: As daily experience doth shew in those Countries, where the morality of the *Sabbath* is not maintained; and in such places, where the *Lords day* is not holily and duly observed.

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## CHAP. VII.

*Shewing how to end the day with God.*

**W**Hen you have walked with God from morning untill night, whether on a *common day*, day of *Fast*, or on the *Lords day*, according to the former directions: it remaineth that you *conclude* the day well, when you would give your self to rest at night. Wherefore,

First look back, and take a strict view of your whole carriage that day past. Reform that which you find amiss; and rejoyce or be grieved, as you find you have done well or ill; as you have gotten or lost in grace that day.

Se.



Secondly, see you cannot sleep in safety, if God who is your keeper do not wake and watch for you: and though you have God to watch when you sleep; you cannot be safe, if he that watcheth be your enemy. Wherefore you shall do well, if at night you not only conclude the day with your Family, by reading some Scripture, and by prayer; but you must alone renew and confirm your peace with God with prayer, and with like preparation thereto, as you received directions for the morning: commending and committing your self to Gods tuition by prayer, with thanksgiving before you go to bed. Then shall you lie down in safety.

All this being done while you are putting off your apparel, when you are lying down, and when you are in bed, before you sleep, it is good that you commune with your own heart. If other good and apt meditations offer not themselves, some of these will be seasonable.

I. When you see your self stripped of your apparel, consider what you were at your birth, and what you

Fit meditations at going to bed.

a Psal. 124. 4. 5. b Psal. 127. 1. c Psal. 34. 51. Ps. 9. 2. d Psal. 4. 8. e Psal. 4. 4.

shall

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shall be at your death, when you put off this earthly Tabernacle (as not in the mean time) how that you bring nothing into this world, neither shall you carry any thing out: Naked you came out of your mothers womb, and naked shall you return. This will be an excellent means to give you sweet content in any thing you have, though never so little, and in the loss of what you have had, though never so much.

1102. When you lie down, you may think of lying down into your winding sheet, and into your grave. For besides that sleep, and the bed do aptly resemble death and the grave, who knoweth when he sleepeth that ever he shall awake again to this life?

1103. You may think thus also: If the Sun must not go down upon my wrath, lest it become hated, and to be worse ere morning; then, it is not safe for me to lie down in the allowance of any sin, lest I sleep not only the sleep of natural death, but of that which is eternal: for who knoweth what a night will bring forth? Now it is an high point of holy wisdom, upon all opportunities to

a 2 Tim. 6. 7. b Job 1. 21. c 1 Tim. 6. 8. d Job 1. 21. e 1 Cor. 13. 30. f Isa. 57. 2. g Eph. 4. 26. h Ps. 133. 3. i Deut. 32. 29.

Heard

think

*think of, and to prepare for your latter end.*

4. Consider likewise, that if you walk with God in uprightness, your death unto you is but to fall into a sweet sleep, an entering into rest, a resting on your bed for a night, untill the glorious morning of your happy Resurrection.

5. Lastly, If possibly you can, fall asleep out of some heavenly meditation. Then will your sleep be <sup>a</sup> more sweet, and <sup>b</sup> more secure; your dreams fewer, or more comfortable; your head will be <sup>c</sup> fuller of good thoughts; and your heart will be in better plight when you awake, whether in the night or morning.

Thirdly, being thus prepared to sleep, you should sleep only so much as the present state of your body requireth: you must not be like the sluggard, to <sup>d</sup> love sleep; neither must you sleep too much; for if you do, that (which being taken in its due measure, is a restorer of vigor and strength to your body, and a quickener of the spirits) will make the spirits dull, the brain sottish, and the whole body lazie and unhealthy. And that which God hath ordained for a far-

a Prov. 3. 21, 24, 25. b Prov. 6. 21, 22. c Prov. 6. 22, d Prov. 20. 13.

therance

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therance, through your sin shall become  
an enemy to your corporal and spiritual  
thrifs. (*Prov. 6. 9, 10, 11.*)

Thus much of walking with God in all  
things at all times.

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CHAP. VIII.

*How to walk with God alone.*

SECTION I.

**T**HERE is no time wherein you shall not  
be either *alone*, or in *company*: in ei-  
ther of which you must walk in all well-  
pleasing as in the sight of God.

Touching being alone: First, *Affect not  
solitariness*: be not alone, except you have  
just cause; namely, when you set your self  
apart for holy duties, and when your need-  
ful occasions do withdraw you: for out of  
these cases, *two are better then one* (saith  
Solomon) and *woe be to him that is alone*,  
(*Eccles. 5. 9, 10.*)

2. When you are alone, you must be  
very watchful, and stand upon your guard  
well armed, lest you shall fall into manifold  
tempta-

temptations of the Devil. For *solitariness* is *Satans opportunity*, which he will not lose, as the manifold examples in Scripture, and our daily experience doth witness. Wherefore you must have a ready eye to observe, and an heart ready bent to resist all his assaults. And it will now the more concern you to keep close to God, and not lose his company; that through the weapons of your Christian warfare, you may by the power of Gods might quit your self and stand fast.

3. Take special heed, lest when you be alone, you your self conceive, devise, or plot any evil, to which your nature is then most apt.

And beware in particular, lest you commit alone, by your self, *contemplative wickedness*, which is, when by feeding your fancy, and pleasing your self in Coverous, Adulterous, Revengeful, Ambitious, or other wicked thoughts, you act that in your mind and phantasie, which either for fear or shame you dare not, or for want of opportunity or means you cannot act otherwise.

a Gen. 3. 1. Gen 39. 11. 2 Sam. 11. 2. Mat. 4. 1.  
b Eph. 6. 10, &c. c Mich. 2. 1. Psal. 36. 4. Mat. 5. 28.

4. When you are alone, be sure that you ordinarily be well and fully exercised about something that is good, either in the works of your calling, or in reading, or in holy meditation, or prayer. For whensoever Satan doth find you idle and out of employment in some or other of those works which God hath appointed, he will take that as an opportunity to garnish you for himself, and to imploy you in some of his works. But if you keep alwayes in your place, and to some or other good work of your place, you are under Gods special protection, as the Bird in the <sup>b</sup> Law was, while she sate upon her eggs or young ones, keeping her own nest, in which case no man might hurt her.

I have already shewed how you should behave your self as in Gods sight both in prayer, and in the works of your calling. I will write something for your direction touching Reading and Meditation.

<sup>a</sup> Mat. 12. 14. <sup>b</sup> Deut. 22. 6.

SECT.



to work in such a way, and for you. It is  
mighty through the blood of Jesus, who  
grace, thus the immortal seed to bestow  
upon you. *Of Reading.* I will

**B**Efides your set times of reading the holy Scriptures, you shall do well to gain some time from your vacant hours, that you may read in Gods book, and in the good books of men.

First, when you read any part of the Word of God, you must put a difference between it and the best writings of men, preferring it far before them. To this end,

3. Consider it in its properties and excellencies. No word is of like absolute authority, belief, equity, truth, wisdom, true elegance, power and eternity.

202 Consider this *Word* in its *ends*, and *good effects*. No book that aimeth at<sup>d</sup> *Gods* glory, and the *salvation of mans soul*, like this; none that concerneth you like to this. It discovereth your *misery* by sin, together with the perfect<sup>e</sup> *remedy*. It propoundeth perfect<sup>e</sup> *happines*s unto you, affordeth means

a Pl. 19. 7, 8, 10, 11. b Joh. 5. 39. z Cor. 3. 18. c Rom. 15. 4. Jam. 1. 21. d Rom. 3. 23, 24. e Isa. 55. 1, 3.

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to <sup>a</sup>work it out in you, and for you. It is mighty through God to <sup>b</sup>prepare you for grace. It is the immortal seed to <sup>c</sup>beget you unto Christ. It is the only <sup>d</sup>milk, and stronger meat to nourish you up in Christ. It is the only <sup>e</sup>soul physick to recover you, and to rid you of all spiritual evils. By <sup>f</sup>Christ giveth spiritual sight to the blind, hearing to the deaf, speech to the dumb, strength to the weak, health to the sick: yea, by it he doth cast out Devils, and raise men from the <sup>g</sup>death of sin (they believing it) as certainly as he did all those for the bodies of men by the word of his power while he lived on the earth. This *Book of God* doth contain those many rich legacies bequeathed to you in that last <sup>h</sup>Will and Testament of God, sealed with the blood of Jesus Christ our Lord. It is the <sup>i</sup>Magna Charta, and Statute-book of the Kingdom of Heaven. It is the book of <sup>j</sup>Priviledges and Immunities of Gods children. It is <sup>k</sup>the word of grace, which is able to build you up, and to give you an in-

<sup>a</sup> Rom. 1. 16. <sup>b</sup> 1 Thess. 2. 13. <sup>c</sup> 2 Cor. 10. 4, 5. <sup>d</sup> 1 Pet. 1. 23. <sup>e</sup> 1 Pet. 2. 2. Heb. 5. 13, 14. <sup>f</sup> 2 Tim. 3. 13. <sup>g</sup> Joh. 5. 25. <sup>h</sup> Heb. 9. 15, 16, 17, 18. <sup>i</sup> Isa. 8. 20. <sup>j</sup> Rom. 6. 18, 22. <sup>k</sup> 1 Joh. 5. 13. <sup>l</sup> A. A. 20. 32.

*heritance amongst all them that are sanctified. For it will make you<sup>a</sup> wise to salvation, through faith in Christ Jesus, making you perfect, throughly furnished unto all good works.*

Wherefore, as when you hear this Word preached, so when at any time you read it, you must<sup>b</sup> receive it, *not as the Word of man, but as it is in truth the Word of God. Then it will work effectually in you that believe.*

Secondly, when you read this word, *lift up the heart in<sup>c</sup> prayer to God* for the Spirit of understanding and wisdom, that your mind may be more and more enlightened, and your heart more and more strengthened with grace by it. For this word is spiritual, containing the secrets and hidden things of God in a myserie, which, as the bare letter doth signifie, is a<sup>d</sup> *book sealed up* in respect of discovery of the<sup>e</sup> *things of God* in it to all that have not the help of Gods Spirit; so that none can know the inward and spiritual meaning thereof powerfully and savingly, but by the Spirit of God.

Thirdly, read the Word with an hunger

*a 2 Tim. 3. 15, 17. b 1 Thess. 2. 13. c Psal. 119. 18. d Isa. 29. 11, 12. e 1 Cor. 2. 10, 11.*

and thirst after knowledge and <sup>growth</sup> of grace by it, with a reverent, humble, teachable, and <sup>honest</sup> heart, believing all that you read, trembling at the threats and judgments against the sinners; rejoycing in the promises made unto, and the favours bestowed upon the penitent, and upon the godly, willing and resolving to obey all the Commandments.

Thus if you read, Blessed shall you be in your <sup>reading</sup>, and blessed shall you be in your <sup>deed</sup>.

*Who must  
read Scri-  
ptures.*

The *holy Scriptures* are thus to be read of all, of every sort and condition, and of each sex, for all are commanded to <sup>search</sup> the *Scriptures*, as well the *Laitie* as the *Clergie*, <sup>women</sup> as well as <sup>men</sup>, <sup>young</sup> as well as <sup>old</sup>, all sorts of <sup>all</sup> Nations. For, though the Spirit of God be able to work conversion and holiness immediately without the Word, as he doth in all those infants that are saved; yet in men of years the Holy Ghost will not (where the Word may be had) work <sup>without</sup> it as his instrument; using it as the

*Ps. 119. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.*

hmr

hammer,

hammer, plow, seed, fire, water, sword, or as any other instrument to pull down, build up, plant, purge, cleanse. For it is by the Word both<sup>a</sup> read and preached, that Christ doth<sup>b</sup> sanctifie all that are his, that he may present them to himself, and so to his Father, without spot or wrinkle, a Church most glorious.

And whereas it is most true, that those which are unlearned and unstable, do wrest not only hard Scriptures, but all other to their destruction: yet, let not this (as Papists would infer) cause you to forbear to read; no more then because many surfeit and are drunk by the best meats and drinks, you do forbear to eat and drink.

A Caution  
not to for-  
bear read-  
ing Scri-  
pture; be-  
cause of the  
difficulty of  
it.

But to prevent misunderstand-  
ing, and wresting of Scriptures  
to your hurt, do thus.

How to  
read, and  
not mistake  
and wrest  
Scriptures.

1. Get and cherish an humble and honest heart, resolved to obey when you know Gods will: <sup>d</sup> If any man will do his will, saith Christ, he shall know of the doctrine whether it be of God.

<sup>a</sup> Rev. 1. 3. <sup>b</sup> Joh. 17. 17. Eph. 5. 26, 27. <sup>c</sup> 1 Pet. 3. 16. <sup>d</sup> Joh. 7. 17.

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2. Get a clear knowledge of the *first Principles of Christian Religion*, believe them stedfastly. And endeavour to frame your life according unto those more easie and known Scriptures wherein these principles and first oracles of God are contained: for these give *light, even by the first entrance, to the very simple*. This do, and you shall never be unlearned in the mysteries of Christ, nor yet unstable in his wayes.

3. Be much in *hearing the Word interpreted* by learned and faithful Ministers.

4. If you meet with a place of Scripture too hard for you, presume not to frame a sense to it of your own head; but take notice of your ignorance, admire the depth of Gods wisdom, suspend your opinion, and take the first opportunity to ask the meaning of some or other, *whose lips should preserve knowledge*.

*Motives to read Scripture.*

Let no colourable pretence keep you from diligent reading of Gods Book; for hereby you shall be better prepared to hear the Word preached. For it layeth a *ground-work* to

*a* Psa. 119. 130. *b* Isa. 2. 20. *c* Mal. 2. 7. *d* Aa. 8. 28, 34, 35.

1012 . 5

preaching,



preaching, making way to a better understanding thereof, and to keep it in better memory; also to enable you to *try the Spirits* and doctrines delivered, even to try all things, and to keep what is good.

1. In reading mens writings, read the *best*, or at least those by which you can *profit* most.

*How to  
read mens  
writings  
profitably.*

2. Read a good book thorowly, and with due consideration.

3. Reject not hastily any thing you read, because of the mean opinion you have of the Author. Believe not every thing you read, because of the great opinion you have of him that wrote it: but (in all books of faith and manners) *try all things by the Scriptures*. Receive nothing upon the bare testimony or judgment of any man, any further then he can confirm it by the *Canon of the Word*, or by evidence of reason, or by undoubted experience: always provided, that what you call reason and experience, be according to, not against the Word. If the meanest speak according to it, then receive and regard it: but if the most judicious in your esteem, yea, *if he were an*

a Act. 17. 11. 1 Joh. 4. 1. 1 Thess. 5. 21. b Isa. 8. 20.  
Mar. 22. 29, 31. c Luk. 10. 16. d Gal. 1. 8.

*Angel of God* should speak or write otherwise, refuse and reject it.

Thus much for private reading.

*Caution in  
private  
reading.*

Only take this *Caution*. You must not think it to be sufficient that you read the Scriptures and other good books at home in private, when you shall by so doing neglect the hearing of the Word read, and preached in *publike*. For God hath not appointed, that Reading alone, or Preaching alone, or Prayer, or Sacraments should singly and alone save any man, where all or more then one of them may be had: but he requireth the joint use of them in their place and time. And in this variety of means of salvation, God hath in his holy wisdom ordained them to be such, that the excellencie and sufficiencie of the one, shall not, in its right use, keep any from, but lead them unto a due performance of the other; each serving to make the other more effectual to produce their common effect, namely, the *Salvation* of mans soul.

Indeed, when a man is necessarily hindred by persecution, sickness, or otherwise, that he cannot hear the Word preached, then God doth bless reading with an honest heart,

heart, without hearing the Word preached. But where hearing the Word preached is either contemned or neglected for reading sake, or for \* prayer sake, or for any other good private duty, there no man can look to be blessed in his reading, or in any other private duty, but cursed rather. Witness the evil effects which by experience we see do issue thence, viz. *Self conceitedness, Singularity* in some dangerous Opinions; many times a rending away from the Church by *Schism*, yea, too oft a falling away into *dammable Heresies and Apostasie*. \* Prov. 28.9.

### SECTION 3.

#### *Of Meditation.*

**W**hen you are alone, then also is a fit season for you to be taken up in holy meditation. For according to a mans meditations, such is the man. *The liberal man deviseth liberal things: the Churl the contrary, (Isa. 32.8.)* The godly man studieth how to please God, the wicked how to please himself.

*what meditation is.*

In meditation, the mind, or reason of the soul stayeth it self upon some thing conceived, or thought upon; for the better understanding thereof, and for the better application of it to a mans self for use.

*The distinct acts and parts of meditation.*

In meditating aright, the mind of man exerciseth two kinds of acts; the one direct upon the thing meditated; the other reflect upon himself, the person meditating. The first is an act of the *contemplative part of the understanding*; the second is an act of *Conscience*. The end of the first is to *enlighten the mind* with knowledge; the end of the second is to *fill the heart* with goodness. The first serveth (I speak of moral actions) to *find out the rule* whereby you may know more clearly and distinctly what is truth, what is falsehood; what is good, what is bad; whom you should obey, and what manner of person you should be, and what you should do, and the like. The second serveth how to *direct* you how to *make a right and profitable application* of your self, and of your actions to the *Rule*.

In this latter are these two acts.

First,

First, an *examination* whether you and your actions be according to the Rule, or whether you come short, or are severed from it: giving true judgment of you, according as it doth find you.

The second is a *persuasive and commanding act*, charging the soul in every faculty, understanding, will, affections, yea the whole man, to reform and conform themselves to the *Rule*, that is, to the *will of God*, if that you find your self not to be according to it: which is done by confessing the fault to God with remorse, praying for forgiveness, returning to God by repentance, reforming the fault through new obedience. This must be the resolution of the soul: And all this a man must charge upon his soul peremptorily, commanding himself to endeavour the doing of them.

When you meditate, joyn all these *three acts*, else you shall never bring your meditation unto a profitable issue. For if you onely muse and study to find out what is true, what is false; what is good, what is bad; you may gain much *knowledge of the head*, but little *goodness to your heart*. If you onely apply to your self that whereon you have mused, and no more; you may,

by finding your self to be a transgressor, lay guilt upon your conscience, and terror upon your heart, without fruit or comfort. But if to these two you lay a charge upon your self to follow Gods counsel touching what you should be lieve and do, when you have offended him; If you will bring your heart to a resolution through Gods grace to be such a one as you ought to be, and to live such a life hereafter as you ought to live: then unto science you shall adde conscience, and to knowledge you shall joyn practice, and shall fill your self full of comfort. Observe Davids meditations, and you shall find they come to this issue: His thoughts of God, and of his wayes, made him turn his feet unto Gods testimonies: The meditation of Gods benefits made him resolve to take the cup of salvation, and call upon the name of the Lord, and to pay his vows. When he considered what God had done for him, and thence inferred what he should be to God again, he saith to his soul, *My soul and that is in me praise his holy Name.* When he by his meditation found that it was his fault to have his soul dis-

a Psal. 119. 59. b Psal. 116. 12, 13, 14. c Psal. 103. 1, 2, 3.

quieted



quieted in him through distrust, he *chargeth* it to wait on God; and raiseth himself unto confidence: *I will meditate on thy precepts,* (saith he.) What, is that all? No, but he proceedeth to this last act of meditation, and saith, *I will have respect unto thy wayes.*

Gods holy nature, attributes, *Rules of meditation.* word, works, also what is duty, what is a fault, what you should be, and do; what you are, and what you have done; what be the miseries of the wicked, what is the happiness, and what are the priviledges of the godly, are fit *matter of meditating,* by the direct act of the understanding.

That which must settle your judgment, and be the *rule* to direct your judgment what to hold for true and good, must be the *Canon of Gods Word* rightly understood, and not your own reason or opinion, nor yet the opinions or conceits of men; for these are false and *crooked Rules.*

• In seeking to know the secrets and mysteries of God and godliness, you must not pry into them further then God hath re- *Cautions about the matter of meditation*

*a* Psal. 42. 5. 12. *b* Psal. 119. 15, 16, 106. *c* 2 Pet. 1. 19.

vealed :

vealed : for if you wade therein further then you have sure footing in the Word, you will presently lose your self, and be swallowed up in a maze and whirlpool of errors and heresies. These *deep things of God must be understood with sobriety*, according to that measure of clear light which God hath given you by his Word.

When *Sin* happeneth to be the *matter* of your meditation, take heed lest while your thoughts dwell upon it ( though your intention be to bring your self out of love with it ) it steal into your affections, and work in you some tickling motions to it, and so circumvent you. For the *cunning devices of sin* are undiscoverable : and you know that your heart is *deceitfull* above all things. Wherefore to prevent this mischief,  
 1. As *Sin* is not to be *named*, but when there is just cause ; so is it not to be *thought upon*, but upon special cause, namely, when it sheweth it self in its motions and evil effects, and when it concerns you to try and find out the wickedness of your heart and life.  
 2. When there is cause to think of sin, represent it to your mind as an *evil*, the

*a* Psa. 13. 11. *Rom.* 12. 3. *b* Eccl. 7. 24, 26, 28. *c* Jer. 17. 9. *d* Eph. 5. 3.

*greatest*

*'greatest evil, most loathsome, and most abominable to God, and as a thing most hateful to you: whereupon you must work your heart to a detestation of it, and resolution against it. 3. Never stand reasoning or disputing with it, as<sup>b</sup> Eve did with Satan, but without any plodding thereupon you must do present execution upon it, by sheathing the 'Word, the Sword of the Spirit in it.*

It is needful that you be skilful in this first part of meditation; for hereby you find out, and lay down *Propositions*, whence you may *conclude* who is to be adored, who not; what is to be done, what not; what you should be, what not. But the *life of meditation* lieth in the *reflect acts* of the soul, whereby that knowledge which was gotten by the former act of meditation, doth reflect and *return upon the heart*,<sup>c</sup> causing you to *assume* and apply to your self what was propounded: whence also you are induced to endeavour to work your heart unto that which you have learned it ought to be.

This, though it be most profitable, yet because it is tedious to the flesh, is most neg-

<sup>a</sup> Gen. 39. 9. <sup>b</sup> Gen. 3. 2, 3. <sup>c</sup> Mat. 4. 4, 7, 10. <sup>d</sup> 2 Chr. 6. 37.

lected

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lected. Wherefore it concerneth you which are well instructed in the points of faith and holiness, to be most conversant in this, when you are alone, whether of set purpose, or in your journeyings, or otherwise.

You should therefore be well read in the *book of your Conscience*, as well as in the *Bible*. Commune oft with it, and it will fully acquaint you with your self, and with your estate. It will tell you what you were, and what you now are; what you most delighted in in former times, what now. It will tell you what freights and fears you have been in, and how graciously God delivered you: what temptations you have had, and how it came to pass that sometimes you were overcome by them; and how, by what means sometimes you overcame them. It will shew what conflicts you have had betwixt flesh and Spirit; what side you took; what was the *issue of the conflict*; whether you were grieved and humbled when sin got the better; whether you rejoyced and were thankful in any sort when Gods grace in you held his own, and got the better. Your Conscience being set a work, will

41 Cor. 11. 18, 31. 2 Cor. 13 5. b Psal. 77. 1. to 13.

call

call to remembrance your oversight, and advantages which you gave to Satan, and to the lusts of your flesh, that you may not do the like another time. It will remember you by what helps and means, through Gods grace, you prevailed and got a good conquest over some sin, that you may flee it another time.

If you shall thus take observation of the passages and conflicts in this your Christian race and warfare, your knowledge will be an *experimental knowledge*; which, because it is a knowledge arising from the often proof of that whereof you were taught in the Word, it becometh a more grounded, a more perfect, and a more fruitful knowledge then that of *meer contemplation*.

It is only this experimental knowledge that will make you expert in the trade and warfare of Christianity. Take me a man that hath onely read much of *Husbandry, Physick, Merchandise, Policie and Martial affairs*; who hath gotten into his head the notions of all these, and maketh himself believe that he hath great skill in them: yet one that hath not read half so much, but hath been of *long practise*, and of *great experience* in these, goeth as far beyond him  
in

<sup>i</sup>n Husbandry, in giving Physick, in Trading,  
<sup>i</sup>n Policie, and in true feats of Arms, as he  
 goeth beyond one that is a meer Novice in  
 them. Such difference there is between one  
 that hath only notions and brain-knowledg  
 of Christianity, and it may be some little  
 practice withall, but severed from experi-  
 mental observation; and him that taketh  
 notice of his own experiences, and is oft  
 looking into the *Records* of his own *Con-*  
*science* throughly to peruse them.

The *experiments* which by this means you  
 shall take (of Gods love, truth, and power;  
 of your enemies falshood, wiles, and me-  
 thods; of your own weakness without  
 God, and of your strength by God to with-  
 stand the greatest lusts, and strongest devil;  
 yea, of an ability to do all things through  
 him that strengtheneth you) will beget in  
 you faith, and confidence in God, and love  
 to him, watchfulness, and circumspection,  
 lest you be overtaken with sin; yea, such  
 humility, wisdom, and Christian courage,  
 that no opposition shall daunt you, neither  
 shall any drive you from your hold you  
 have in Christ Jesus.

Where read you of two such *Champions*  
 as *David* and *Paul*? And where do you  
 read



read of two that recorded and made use of their experiences like these ? (1 Sam. 17. 36. 2 Tim. 1. 12. 2 Tim. 4. 7, 17, 18.)

Wherefore next to *Gods book*, which giveth light and rule to your Conscience, read oft the *book of your Conscience*. See what is there written for, or against you. When you find that your *self* and *life* is according to the *rule of Gods book*, keep fast to that with comfort : but wherein you find your *self* not to be according to *this rule*, give your self no rest, untill in some good measure, at least in endeavour, you do live according to it.

I have insisted the more largely on this point of Meditation, because of the rareness, necessity, and profitableness of it. Many of Gods people omit it, because they know not how to do it, and because they know not their *need*, nor yet the *benefit* which they may reap by it. I have endeavoured to shew you how.

That you have *need* to meditate, Consider, that reading, hearing, and transient thoughts of the best things, upon whatsoever occasion, leave not half that impression of goodness upon the soul, which they would do, if by meditation

*Motives to meditation.*

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tation they might be recalled, and be made to stay, and sit some time upon it. Without this meditation, the good food of the soul passeth thorow the understanding, and either is quite lost, or is like raw and indigested meat, which doth not nourish those creatures that chew the cud, till they have fetched it back and chewed it better. Meditation is instead of chewing the cud. All the outward means of Salvation do little good in comparison, except by Meditation they be pondered and laid up in the heart.

104. That Meditation will do you much good, know it by these: (1) It doth digest, ingraft, and turn the spiritual knowledge rendered in Gods Ordinances, into you, and it doth frame and turn you into it; so that Gods will in his Word, and your will become one, willing the same things. (2) Meditation fitteth for prayer, nothing more. (3) This Meditation maketh for practice of godliness, nothing more. (4) Nothing doth perfect and make a man an expert Christian more than this. (5) Nothing doth make a man know and enjoy himself with inward comfort, nor is a clearer evidence that he is in state of happiness, than this. For, *In the multitude of my thoughts*

*thoughts within me, (saith David to God)  
thy comforts delight my soul, Psal. 94. 19.  
And he doth by the Spirit of God pro-  
nounce every man blessed, that doth thus  
meditate in Gods Law day and night, Ps. 1. 2.*

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CHAP. IX.

*Of keeping Company, as in the  
sight of GOD.*

SECTION I.

**V**Hen you shall be in company of  
whatsoever sort, you must a-  
mongst them walk with God, as in his  
sight.

Directions hereunto are of  
two sorts. First, shewing how to-  
wards all. Secondly, how to-  
wards good or bad.

*How a man  
should car-  
ry himself  
to all.*

First, in whatsoever company you are, your  
Conversation in word and deed must be  
such, as may procure (1) <sup>a</sup> Glory to God,  
(2) <sup>b</sup> Credit to Religion, (3) <sup>c</sup> All mutual  
lawful content, help, and true benefit to each  
a Mat. 5. 1. b 1 Tim. 6. 1. c Gen. 2. 18.

*other.*

other. For these are the ends, first, of *society*; secondly, of the variety<sup>a</sup> of the good gifts that God hath given unto men to do good with.

To attain these ends, your Conversation must be, 1. *holy*, 2. *humble*, 3. *wise*, 4. *loving*.

First, it must be<sup>b</sup> *holy*: you must as much as in you is prevent all evil speech and behaviour, which might else break forth, being alike careful to break it off, if it be already begun in your company. Suffer not the *Name and Religion of God*, nor yet your brothers name to be traduced; but in due place and manner contest against either. Be diligent to watch, and to take all good occasions to utter, and to nourish good speech and good motions; even whatsoever may tend to the practise and increase of godliness and honesty.

Secondly, your conversation must be *humble*. You must give<sup>c</sup> all due respect to all men, according to their several places and gifts; reverencing your *bettors*, submitting to all in *authority* over you. Esteem your<sup>d</sup> *equals* better than your selves, in honour preferring them before you. Con-

<sup>a</sup> 1 Cor. 12. 7, 25. <sup>b</sup> 1 Pet. 1. 15. <sup>c</sup> 1 Pet. 2. 17. Eph. 5. 21. <sup>d</sup> Phil. 2. 3.

descend

*in holy Security and Peace.* 189

descend unto, and tender them of the  
lower sort.

Thirdly, you must be *wise and discreet* in your carriage towards all, and that in diyers particulars.

1. Be not too open, not too reserved. Not <sup>b</sup> *over-suspicious*, nor <sup>c</sup> *over-credulous*. For the <sup>d</sup> *simple believeth every word*; but the prudent looketh well to his going.

Apply your self to the several conditions and dispositions of men in all indifferent things, so far as you may without sin against God, or offence to your brother, <sup>e</sup> *becoming all things to all men*, comporting your self with them in such sort, that if it be possible you may live in <sup>f</sup> *peace with them*, and may gain some interest in them to do them good.

But far be it from you to be as many, who under this pretence are for all companies; seeming religious with those that be religious, but indeed are profane and licentious with those that are profane and licentious. For this is carnal policie, and damnable hypocrisie, no true wisdom.

*A Caution  
touching  
becoming  
all things  
to all men.*

<sup>a</sup> Rom. 12. 16. <sup>b</sup> 1 Cor. 13. 7. <sup>c</sup> Joh. 2. 24. Jer. 40. 14, 15, 16. <sup>d</sup> Prov. 14. 15. <sup>e</sup> 1 Cor. 9. 19, 20, 23. <sup>f</sup> Rom. 12. 18.

3. Inter-

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3. *Intermeddle not with<sup>a</sup> other mens busi-  
ness, but upon due calling.*

4. *Know when to<sup>b</sup> speak, and when to  
be silent. How<sup>c</sup> excellent is a word spoken in  
due season ! As either speech or silence will  
make for the glory of God, and for the  
cause of Religion, and good one of another;  
so speak, and so<sup>d</sup> hold your peace.*

5. *Be not<sup>e</sup> hastie to speak, nor be<sup>f</sup> much  
in speaking, but only when just cause shall  
require. For as it is<sup>g</sup> shame and folly to a man  
to answer a matter before he heareth it : so  
it is for any to speak before his<sup>h</sup> time, and  
turn. This is commended to you in the  
example of *Elihu* in *Job* : Likewise know,  
that in the<sup>i</sup> multitude of words wanteth not  
sin : but he that refraineth his lips, is wise.*

6. *Be sparing to speak of your self, or  
actions, to your own praise, except in case  
of<sup>k</sup> necessary Apologie, and defence of Gods  
cause maintained by you, and in the clear-  
ing of your wronged innocencie, or needful  
manifestation of Gods power and grace in  
you : but then it must be with all modesty,*

*a* 1 Thess. 4. 11. *b* 1 Tim. 5. 13. *c* Eccles. 3. 7. *d* Prov.  
15. 23. Prov. 24. 11. *e* Prov. 29. 11. *f* Prov. 17. 27.  
Eccles. 10. 14. *g* Prov. 11. 13. *h* Job 32. 4, 5, 6. *i* Prov.  
10. 19. *k* 2 Cor. 12. 11.

*giving*



giving the praise unto God. Neither must you cunningly hunt for praise, by debasing or excusing your self and actions, that you might give occasion to draw forth commendations of your self from others. This seeking of praise any way, argueth pride and folly. But, do praise-worthy actions, seeking therein the praise of God, that God may be glorified in you, then you shall have<sup>m</sup> praise of God, whatsoever you may have of man. Howsoever, follow Solomons rule, <sup>n</sup> Let another praise thee, not thine own mouth; a stranger, and not thine own lips.

7. As you must be wise in your carriage towards others, so you must be wise for your self, which is to make good use to your self of all things that fall out in company. Let the good you see be matter of content, and of thanks to God, and for your <sup>o</sup> imitation. Let the evil you see be matter of grief and humiliation, and a warning to you, lest you commit the like, sith you are made of the same mould that others are made of. If men report good of you to your face, repress those speeches as

How to  
make a  
good use to  
a mans self  
by others  
company

(Phil. 4. 12, 13. <sup>m</sup> Rom. 2. 29. <sup>n</sup> Pro. 27. 2. <sup>o</sup> Rom. 12. 9.

soon,

soon, and as wisely as you can; <sup>a</sup> giving the praise of all things to God: knowing that this is but a temptation<sup>b</sup> and a snare, yea a curse, a means to breed and feed self-love, pride and vain-glory in you. If this good report be true, bless God that he hath enabled you to give cause thereof, and study by virtuous living to continue it. If this good report be false, endeavour to make it good, by being hereafter answerable to the report.

If men report evil of you to your face, Be not so much inquisitive who raised it, or thoughtsom how to bring him to his answer, or how to clear your reputation amongst men, as to make a good use of it to your own heart before God.

For you must know, this evil report doth not rise without Gods providence. If the evil report be true, then see Gods providence to you ward; that you do hear of it, is, that you may see your error and fault, that you may repent. If the report be false in respect of such or such a fact; yet consider, have you not run into the appearance and occasions of those evils? Then say, Though this report be false, yet it cometh

<sup>a</sup> Gen. 21. 15, 16. Act. 21. 23. <sup>b</sup> Pro. 27. 24. <sup>c</sup> 2 Sam. 16. 11.

justly upon me, because I did not shun the occasions and appearances. This should humble, and cause you to be more circumspect in your wayes. But if *neither the thing reported be true, neither yet have you run in to the occasions thereof*, yet see Gods wise and good providence, not only in discovering the folly of foolish, and the malice of evil men, who raise and take up an evil report against you without cause; but in giving you warning to look to your self, lest you deserve thus to be spoken of. And what do you know, but that you should have fallen into the same, or the like evil, if by *these reports you had not been forewarned?* Make use of the railings and *reviling* of an enemy: for though he be a *bad Judge*, yet he may be a *good Remembrancer*; for you shall hear from him those things, of which flatterers will not, and *friends* being blinded or over-indulgent, through love do not admonish you.

Fourthly, your conversation amongst all must be *loving*: you should be kind and *courteous* towards all men. Do *good* to all, according as you have ability and op-  
a 2 Sam. 16. 10, 11, 12. b Tit. 3. 2. c Gal. 6. 10.

K

portunity.

portunity. Give <sup>a</sup> offence wittingly to none. Do <sup>b</sup> wrong to no man, either in his name, life, chastitie, or estate, or in any thing that is his; but be ready to <sup>c</sup> forgive wrongs done unto you, and to take wrong rather then to revenge, or unchristianly to seek to be righted. As you shall have calling and opportunity, do all good to the soul of your neighbour; <sup>d</sup> exhort, and encourage unto well-doing. If they shew not themselves to be *dogs* and *swine*, that is, obstinate scorers of good men, and contempters of the *Pearl* of good counsel, you must, so far as God giveth you any interest in them, <sup>e</sup> admonish and inform them with the spirit of meekness and wisdom. With this <sup>f</sup> *cloak of love* you should cover and cure a multitude of your companions infirmities and offences. In all your demeanour towards him, seek not so much to <sup>g</sup> please your self as your Companion, in that which is good to his edification.

<sup>i</sup> *Speak evil of no man, nor yet speak the evil you know of any man, except in these or the like cases.*

<sup>a</sup> 1 Cor. 10. 32. <sup>b</sup> 1 Cor. 16. 7, 8. <sup>c</sup> Col. 3. 13. <sup>d</sup> 1 Thes. 5. 14. <sup>e</sup> Mat. 7. 9. <sup>f</sup> Lev. 19. 17. <sup>g</sup> 1 Pet. 4. 8. <sup>h</sup> Rom. 15. 2. <sup>i</sup> Tit. 3. 2.

i. When

1. When you are thereunto lawfully called by Authority. *in what cases a man may speak of others*  
 2. When it is to those whom it concerneth, to reform and reclaim him of whom you speak; *yet that he speak evil.*

3. When it is to prevent certain damage to the soul or state of your neighbour, which would ensue, if it were not by you thus discovered.

4. When the concealment of his evil may make you guilty and accessary.

5. When some particular remarkable judgment of God is upon a notorious sinner for his sin, then to the end that God may be acknowledged in his just judgments, and that others may be warned from the same or like sin, you may speak of the evils of others. But this is not to speak evil, so long as you do it not in envy and malice to his person, nor with aggravation of the fault more then is cause, nor yet to the judging of him as concerning his final estate.

When you shall hear any in your company to speak evil of your neighbour, by slandering, or whispering, tale-bearing,

a 1 Cor. 1. 11. b Act. 1. 16. c Plal. 52. 67.

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whereby he detracts from his good name, you must not only stop your ears at such reports, but must set your speech and countenance against him, like a *North-wind* against rain.

When you hear another well reported of, let it not be grieved to you, as if it detracted from your credit: but rejoyce at it, inasmuch that God hath enabled him to be good, and to do good; all which maketh for the advancement of the common cause wherein you are interested. Envy him not his due praise.

Detract not from any mans credit, either by open<sup>b</sup> backbiting, or by secret<sup>c</sup> whispering, or by any cunning means of casting evil aspersions, whether by way of pitying him, or otherwise: As, *He is good, or doth well in such and such things. But, &c.* This *But* marreth all.

And to heap up all in a word. In all your speeches to men, and communication with them, your speech must be<sup>d</sup> gracious, that which is good to the use and edifying, that may minister grace, not vice, to the hearers. It must not be profane, nor any way<sup>e</sup> corrupt,

a Prov. 25. 23. b Psal. 15. 3. c Pro. 16. 28. d Col. 4. 6. e Eph. 1. 29.

vdorodw

filled



filled out with oaths, curses or profane jests; it must not be flattering, nor yet detracting. Not <sup>a</sup> bitter, not railing, nor girding, either by close squibs or salt <sup>b</sup> jests, any man. It must not be <sup>c</sup> wanton ribaldry, lascivious and filthy. It must not be <sup>d</sup> false, nor yet foolish, idle, and fruitless: *For all evil communication doth <sup>e</sup> corrupt good manners:* And *'We must answer for every idle word which we speak.* Besides, a man may easily be discerned of what Countrey he is, whether of Heaven or of the Earth, by his language; *his speech will betray him.* (b) *holy*

There is no wisdom or power here below can teach and enable you to do all the forementioned duties. This wisdom and power must be had from <sup>f</sup> above. Wherefore if you would in all companies carry your self worthy the Gospel of Christ,

*Means of good speech and carriage in all company.*

First, be sure that the <sup>g</sup> Law of God, and the power of grace be in your heart, else the Law of grace and kindness cannot be in your life and speech. You must be indued therefore with a spirit of holiness, humility, love,

<sup>a</sup> Job 17.5. <sup>b</sup> Eph.3.1. <sup>c</sup> Eph.5.3,4. <sup>d</sup> Col.3.8. Col.3.9. <sup>e</sup> 1 Cor.15.33. <sup>f</sup> Mat.12.36. <sup>g</sup> Jam.3.13. to 18. <sup>h</sup> Psal.37.30,32. Prov.32.26.

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gentleness, appeasableness, long-suffering, meekness and wisdom: else you can never converse with all men as you ought to do. For such as the heart is, such the conversation will be. <sup>a</sup>Out of the evil heart come evil thoughts and actions: but <sup>b</sup>a good man, out of the good treasure of his heart bringeth forth good things: and according to the abundance of the heart the mouth speaketh. A man must have the <sup>c</sup>heart of the wise, before the tongue can be taught to speak wisely.

Secondly, You must resolve beforehand (as David did) to <sup>d</sup>take heed to your wayes, that you sin not with your tongue: And that you will keep your mouth as with a bridle. And before your speech and actions, be well advised: weigh and ponder in the balance of discretion all your actions and words, before you vent them.

Thirdly, Let no passion of joy, grief, fear, anger, &c. get the head, & exceed their limits. For wise and good men, as well as bad, when they have been in any of these passions, have <sup>e</sup>spoken <sup>e</sup>unadvisedly with their lips. And experience will teach you, that

<sup>a</sup> Mat. 15. 19. <sup>b</sup> Mat. 12. 34, 35. <sup>c</sup> Prov. 16. 11. <sup>d</sup> Psal. 39. 1. <sup>e</sup> Job 3. 23. Psal. 106. 32, 33.

your tongue doth never run before your wit,  
so soon as when you are <sup>b</sup>over feared, over-  
grieved, over-angry, or over joyed.

Fourthly, You must be much in prayer  
unto God, before you come into company,  
that you may be able to order your conver-  
sation aright. Let your heart also be lifted  
up oft to God, when you are in company,  
that he would <sup>b</sup>set a watch before your  
mouth, and keep the door of your lips, and  
that your heart may not incline to any evil  
thing, to practise wicked works with men  
that work iniquity; and that he would  
<sup>c</sup>open your lips, that your mouth may shew  
forth his praise; and that you may <sup>d</sup>speak  
as you ought to speak, knowing how to answer  
every man. For the tongue is such an unruly  
evil, that no man, onely God can tame and  
govern it.

a Mar. 9. 5, 6. Jon. 4. 8, 9. Mar. 6. 22, 23. b Psal. 141.  
3, 4. c Psal. 51. 15. d Col. 4. 5. Jam. 3. 8.

## SECTION 2.

2. *Of ordering a mans self well in  
ill Company.*

*Rules of  
ordering  
ones self  
well in ill  
Company.*

**W**hen Company is sinful and naughty, (if you may choose) *come not into it at all.* For, keeping evil company will (1) Blemish your Name. (2) It will expose you oft times to many *hazards* of your life and State. And (3) You are alwayes in danger to be corrupted by the *contagious infection* of it.

By bad company, I do not only understand *seducers*, and such as are openly *profane* or riotous; but also such *civil men*, who yet remain meer wordlings; and all *lukewarm professors*, who are neither hot nor cold. For although the sins of these latter do not carry such a manifest appearance of gross impiety and dishonesty, as do the sins of open Blasphemers, Drunkards, Whore-masters, and the like; yet they are

a Prov. 1. 15. Prov. 23. 20. Psal. 26. 4, 5. b 1 King. 22. 29, 31, 32. 2 Chron. 18. 31. & 22. 6, 8, 9. Gen. 14. 11, 12. c Prov. 22. 24, 25.

not

not less dangerous. Your heart will quickly rise against those manifest enormous evils; but the other, by reason of their unsuspected danger, through that tolerable good opinion which (in comparison) is had of them, (though in truth they be as dangerous and as hateful) will sooner ensnare and infect you, by an insensible chilling of your spirits; and by taking off the edge of your zeal which you had to the *power of godliness*; and so by little and little draw you to a remissness and indifferencie in Religion, and to a love of the world.

If you shall think, that by keeping evil Company, you may convert them and draw them to goodness; be not deceived, It is presumption so to think. Hath not God expressly *forbidden* you such company? If you be not necessarily called to be in sinful company, you may justly fear that you shall be sooner *perverted* and *made naught* by their wickedness, then that they should be *converted* and *made good* by your holiness.

Secondly, when by reason of common occasions in respect of the affairs of your calling, general or particular, in Church, Commonwealth, and Family, you cannot

*a* Prov. 23. 20. *b* Psal. 106. 34, 35.

than ill company; Look, (1) that in special sort your Conversation be <sup>a</sup> honest, <sup>b</sup> unblameable, and harmless, even with a Dove-like innocencie, that by your good example they may <sup>a</sup> without the word be brought to the Word, and to a love of the power and sincerity of that true religion which you profess. Howsoever, <sup>a</sup> give no advantage to the adversary to speak evil, either of you, or of your Religion; but by a holy life <sup>f</sup> stop the mouths of ignorant and foolish men: Or if they will notwithstanding speak against you, this your holy life shall <sup>a</sup> shame all that blame your good conversation in Christ Jesus. (2) Be <sup>a</sup> wise as serpents: Walk warily, lest they bring you into trouble and do harm you: but especially lest they infect you with their sin; for <sup>a</sup> a little leaven will quickly <sup>a</sup> leaven the whole lump.

*How to be kept from infection of sin by ill company.*

That you may not be infected by that ill company which you cannot avoid, use these preservatives (1) Be not <sup>a</sup> high-minded, but fear, lest you do commit the

<sup>a</sup> 1 Thel. 4. 12. <sup>b</sup> Phil. 2. 15, 16. Eph. 5. 15, 16. <sup>c</sup> Mar. 10. 16. <sup>d</sup> 1 Pet. 3. 1. <sup>e</sup> 1 Tim. 5. 14. <sup>f</sup> 1 Pet. 3. 1. <sup>g</sup> 1 Pet. 3. 16. <sup>h</sup> Col. 4. 5. Mat. 10. 16. <sup>i</sup> 1 Cor. 5. 6. <sup>k</sup> Rom. 11.

same,



same, or the like sinne: for you are of the same nature, and are subject to the same, and like temptations. Like that seeth his neighbour slip, and fall before him, had need to *take heed lest he fall.* (2) Your soul (like the righteous soul of Lot) *must be vexed daily with seeing and hearing their unlawful deeds.* (3) Raise your heart to a sensible loathing of their sin, yet have compassion on the sinner, and so far as you have calling, *admonish him as a brother.* (4) When you see or hear any wickedness, lift up your heart to God, and before him *confess it, and disclaim all liking of it:* pray unto God to keep you from it; and that he would forgive your companion his sin, and give unto him grace to repent of it.

Lastly, though you may converse with sinful company (when your calling is to be with them) in a common and colder kind of fellowship, by a common love, whereby you do wish well to all, and would do good to all, yet you must not converse with them with such *special and intimate Christian familiarity and delight,* as you do with the

a 1 Cor. 10. 12. b 2 Pet. 1. 8. Psal. 119. 136. 158.  
c Jud. 22. d 2 Thess. 3. 14, 15. e Psal. 120. 5, 9.  
f Psal. 16. 3.

*Saints*

*Saints that are excellent.* This do, and the Lord can and will keep you in the midst of *Egypt and Babel*, as he did *Joseph and Daniel*, if he call you to it.

Thirdly, as soon as possibly you can, <sup>a</sup> depart out of their company, when you find not in them the lips of knowledge: or when they any way declare, that they have onely a <sup>b</sup> form, but deny the power of goodliness, from such turn away, saith the Apostle. And so use the preservatives prescribed, or any other whereof you have proof, that you depart not more evil, or less good then when you came together.

### SECTION 3.

*How a man should carry himself towards good Company.*

**N**OW touching good company, First, <sup>a</sup> highly esteem of it, and much desire it.

For you should <sup>d</sup> love the brotherhood, howsoever the world scoff at it: and <sup>e</sup> forsake not the fellowship, or consorting with the godly, as the manner of some is: But

<sup>a</sup> Prov. 24. 7. <sup>b</sup> 2 Tim. 3. 5. <sup>c</sup> Psal. 16. 3. <sup>d</sup> 1 Pet. 2. 17. <sup>e</sup> Heb. 10. 25.

(with

(with David) as much as may be, *be a companion with them that fear God.*

Secondly, when you are in good company, you must express all brotherly love; improving your time together for your mutual good, chiefly in the increase of each others <sup>b</sup> *faith and holiness, provoking one another to love and to good works.*

Then you love brotherly (1) When you love them out of a *pure heart fervently*, which is when you love them, because they are brethren <sup>c</sup> *partakers* of the same Faith and Spirit of Adoption, having the same Father, and being of the same <sup>d</sup> *household of faith* with you. (2) When you love them not only with a *love of humanity*, as they are men (for so you love all men, even your enemies,) nor yet onely with a *common love of Christianity*, wherewith you love all professing true religion, though actually they shew little fruit and power thereof; but with a *speciality of love*, for kind spiritual, and for degree more abundant. Therefore it is called <sup>e</sup> *brotherly kindness*, and a fervent love, distinct from charity, or a *common love*, 2 Pet. 1.7.

<sup>a</sup> Psal. 119. 13. <sup>b</sup> Rom. 1. 11, 12. Heb. 10. 24. 1 Pet. 1. 22. <sup>c</sup> Heb. 3. 1. <sup>d</sup> Gal. 6. 10. 1 Pet. 1. 12, 1 Pet. 4. 8. <sup>e</sup> Rom. 12. 13.

Where

*Benefits of  
brotherly  
love.*

Where this love is, it will knit hearts together, like <sup>a</sup> *Jonathans* and *Dauids*; making you to be of <sup>b</sup> *one heart and soul*. It will make you enjoy each others societie with spiritual delight: It will make you to bear one with another, and to bear <sup>c</sup> *each others hum- thens*. It will make you to communicate in all things communicable, with gladness, and <sup>d</sup> *singleness of heart*, as you are able, and that by a <sup>e</sup> *speciality*, beyond that which you shew to them, which are not alike excellent. Yea, it is so entire and so ardent, that you will not hold your *life* to be too dear to lay down for the common good of the brethren.

*How bra-  
therly love  
is expres-  
sed.*

When therefore you meet with those that fear God, make improvement of the *Communion of Saints*, not only by communicating in *natural* and tempo- ral good things, as you are able, and as there is need: but especially in the communion of things *spiritual*, <sup>f</sup> *edifying your selves, in your most holy faith*, by holy speech

<sup>a</sup> 1 Sam. 18. 1. <sup>b</sup> A& 4. 32. <sup>c</sup> Plal. 16. 3. <sup>d</sup> Gal. 6. 2. <sup>e</sup> A& 2. 46. <sup>f</sup> Gal. 6. 10. <sup>g</sup> 1 Joh. 3. 16. <sup>h</sup> Jude 20. <sup>i</sup> 1 Thess 5. 11.

and

and conference, and (in due time and place) in reading the holy *Scriptures*, and good books, and by prayer, and *singing of<sup>a</sup> Psalms together.*

That your singing may please | *Rules of*  
God, and edifie your self and o- | *singing.*  
thers, observe these,

1. Sing as in Gods sight; and in matter of prayer and <sup>b</sup> praise, speak to God in singing.

2. The matter of your Song must be <sup>c</sup> spiritual, either indited by the Spirit, or composed of matter agreeable thereunto.

3. You must sing with <sup>d</sup> understanding.

4. You must sing with judgment, being able in private to make choice of *Psalms* besitting the present times and occasions; And both in private and publike to apply the *Psalms* sung to your own particular, as when and how to pray and praise in the words of the *Psalms*, taking heed that you do not apply the imprecations made against the enemies of Christ and his Church in general to your enemies in particular; also know how to confirm your faith, and incline your will and affections, when you sing the

<sup>a</sup> Col. 3. 16. <sup>b</sup> Psal. 30. 4. <sup>c</sup> Col. 3. 16. <sup>d</sup> 1 Cor. 14. 15.

prophecies

prophecies of Christ, promises, threats, commands, mercies, judgments, &c.

5. You must make melody to the Lord in your heart, which is done (1) by<sup>a</sup> preparing and setting the heart in tune, it must be an honest<sup>b</sup> heart. (2) The heart must be life up. (3) The<sup>c</sup> mind intentive. (4) The affections fresh &<sup>d</sup> new (the heart believing) and in matter of praise and thanks<sup>e</sup> joyous.

Lastly, the voice must be distinct and tuncable.

6. Moreover, lose not your short and precious time with idle complements, worldly discourses, or talk of other mens matters and faults, nor yet<sup>f</sup> *Athenian like* in a barren and fruitless hearing and telling of news, out of affectation of *strangeness* and *novelty*. But let the matter of your talk be either of *God*, or of his *Word* and *wayes* wherein you should walk, or of his *works of Creation, Preservation, Redemption, Sanctification, and Salvation*; of his *Judgments* which he executeth in the world, and of his *mercies* shewed towards his people: or matter of *Christian advice* either of the things of this life, or of that which is to come. Impart also each to other the expe-

<sup>a</sup> Col. 3. 16. Psal. 57. 7. <sup>b</sup> Psal. 25. 1. <sup>c</sup> 1 Cor. 14. 15.  
<sup>d</sup> Psal. 33. 3. Rev. 14. 3. <sup>e</sup> Psal. 84. 1. <sup>f</sup> 1 Tim. 5. 13.  
 Aft. 17. 21.



riments and proofs you have had of Gods grace and power, in this your Christian warfare. And (as there shall be cause) *Exhort, admonish, and comfort one another.*

To do all these well, it will require a speciality of godly wisdom, humility, and love. If these three be in you and abound, your society will be profitable. The strong will not despise the weak, neither will the weak judge the strong. You will be far from *putting a stumbling block, or an occasion to fall into your brothers way; you will follow after the things which make for peace, and things wherewith you may edifie one another.* You will then *bear with each others infirmities, and not seek to please your self, but your neighbour, for his good, to edification.*

*Means to live, and love brotherly.*

You must first be wise to make choice, not only of such matter, of speech, as is good and lawful, but such as is fit, considering the condition and need of those before whom you speak. In propounding questions, you must not only take heed that they be not *vain, foolish, and needless, such as ingender strife, and do administer and mul-*

a 1 Thess. 5. 11. 14. b Rom. 14. 3. c 1 Joh. 2. 10. Rom. 13. 19. d Rom. 15. 1, 2, 3. e 2 Tim. 2. 23. f Tit. 3. 9. g 1 Tim. 1. 4.

220 *The Christians daily Walk,*

*tiply questions, rather then godly edifying: but you must be careful that they be apt and pertinent, both in respect of the person to whom they are propounded, and in respect of the person or persons before whom they must be answered.*

Some men have special gifts for one purpose, some for another: some for interpreting of Scripture, some for deciding of controversies, some for discovering Satans methods and enterprises: Some are excellent for comforting & curing afflicted and wounded consciences. Some are better skilled & more exercised in one thing then in another: and some also of Gods dear children, as they are not able to bear <sup>a</sup>all exercises of Religion, so neither are they capable of hearing and profiting <sup>b</sup>by all kind of discourses of Religion. If this were wisely observed, Christian conference would be much more fruitful then usually it is.

Secondly, you must be *lowly minded*, and of a humble spirit, not <sup>c</sup>presuming above your gifts and calling. When you speak of the things of God, be reverend, sober and serious, keeping your self within your <sup>d</sup>line, both

<sup>a</sup>Mat. 9. 15, 16, 17. <sup>b</sup>Heb. 5. 11, 12, 13. <sup>c</sup>Rom. 12. 3.

<sup>d</sup>2 Cor. 10. 13.

<sup>e</sup>1 Tim. 3. 1. <sup>f</sup>1 Tim. 3. 2. <sup>g</sup>1 Tim. 3. 3. <sup>h</sup>1 Tim. 3. 4. <sup>i</sup>1 Tim. 3. 5. <sup>j</sup>1 Tim. 3. 6. <sup>k</sup>1 Tim. 3. 7. <sup>l</sup>1 Tim. 3. 8. <sup>m</sup>1 Tim. 3. 9. <sup>n</sup>1 Tim. 3. 10. <sup>o</sup>1 Tim. 3. 11. <sup>p</sup>1 Tim. 3. 12. <sup>q</sup>1 Tim. 3. 13. <sup>r</sup>1 Tim. 3. 14. <sup>s</sup>1 Tim. 3. 15. <sup>t</sup>1 Tim. 3. 16. <sup>u</sup>1 Tim. 3. 17. <sup>v</sup>1 Tim. 3. 18. <sup>w</sup>1 Tim. 3. 19. <sup>x</sup>1 Tim. 3. 20. <sup>y</sup>1 Tim. 3. 21. <sup>z</sup>1 Tim. 3. 22. <sup>aa</sup>1 Tim. 3. 23. <sup>ab</sup>1 Tim. 3. 24. <sup>ac</sup>1 Tim. 3. 25. <sup>ad</sup>1 Tim. 3. 26. <sup>ae</sup>1 Tim. 3. 27. <sup>af</sup>1 Tim. 3. 28. <sup>ag</sup>1 Tim. 3. 29. <sup>ah</sup>1 Tim. 3. 30. <sup>ai</sup>1 Tim. 3. 31. <sup>aj</sup>1 Tim. 3. 32. <sup>ak</sup>1 Tim. 3. 33. <sup>al</sup>1 Tim. 3. 34. <sup>am</sup>1 Tim. 3. 35. <sup>an</sup>1 Tim. 3. 36. <sup>ao</sup>1 Tim. 3. 37. <sup>ap</sup>1 Tim. 3. 38. <sup>aq</sup>1 Tim. 3. 39. <sup>ar</sup>1 Tim. 3. 40. <sup>as</sup>1 Tim. 3. 41. <sup>at</sup>1 Tim. 3. 42. <sup>au</sup>1 Tim. 3. 43. <sup>av</sup>1 Tim. 3. 44. <sup>aw</sup>1 Tim. 3. 45. <sup>ax</sup>1 Tim. 3. 46. <sup>ay</sup>1 Tim. 3. 47. <sup>az</sup>1 Tim. 3. 48. <sup>ba</sup>1 Tim. 3. 49. <sup>bb</sup>1 Tim. 3. 50. <sup>bc</sup>1 Tim. 3. 51. <sup>bd</sup>1 Tim. 3. 52. <sup>be</sup>1 Tim. 3. 53. <sup>bf</sup>1 Tim. 3. 54. <sup>bg</sup>1 Tim. 3. 55. <sup>bh</sup>1 Tim. 3. 56. <sup>bi</sup>1 Tim. 3. 57. <sup>bj</sup>1 Tim. 3. 58. <sup>bk</sup>1 Tim. 3. 59. <sup>bl</sup>1 Tim. 3. 60. <sup>bm</sup>1 Tim. 3. 61. <sup>bn</sup>1 Tim. 3. 62. <sup>bo</sup>1 Tim. 3. 63. <sup>bp</sup>1 Tim. 3. 64. <sup>bq</sup>1 Tim. 3. 65. <sup>br</sup>1 Tim. 3. 66. <sup>bs</sup>1 Tim. 3. 67. <sup>bt</sup>1 Tim. 3. 68. <sup>bu</sup>1 Tim. 3. 69. <sup>bv</sup>1 Tim. 3. 70. <sup>bw</sup>1 Tim. 3. 71. <sup>bx</sup>1 Tim. 3. 72. <sup>by</sup>1 Tim. 3. 73. <sup>bz</sup>1 Tim. 3. 74. <sup>ca</sup>1 Tim. 3. 75. <sup>cb</sup>1 Tim. 3. 76. <sup>cc</sup>1 Tim. 3. 77. <sup>cd</sup>1 Tim. 3. 78. <sup>ce</sup>1 Tim. 3. 79. <sup>cf</sup>1 Tim. 3. 80. <sup>cg</sup>1 Tim. 3. 81. <sup>ch</sup>1 Tim. 3. 82. <sup>ci</sup>1 Tim. 3. 83. <sup>cj</sup>1 Tim. 3. 84. <sup>ck</sup>1 Tim. 3. 85. <sup>cl</sup>1 Tim. 3. 86. <sup>cm</sup>1 Tim. 3. 87. <sup>cn</sup>1 Tim. 3. 88. <sup>co</sup>1 Tim. 3. 89. <sup>cp</sup>1 Tim. 3. 90. <sup>cq</sup>1 Tim. 3. 91. <sup>cr</sup>1 Tim. 3. 92. <sup>cs</sup>1 Tim. 3. 93. <sup>ct</sup>1 Tim. 3. 94. <sup>cu</sup>1 Tim. 3. 95. <sup>cv</sup>1 Tim. 3. 96. <sup>cw</sup>1 Tim. 3. 97. <sup>cx</sup>1 Tim. 3. 98. <sup>cy</sup>1 Tim. 3. 99. <sup>cz</sup>1 Tim. 3. 100. <sup>da</sup>1 Tim. 3. 101. <sup>db</sup>1 Tim. 3. 102. <sup>dc</sup>1 Tim. 3. 103. <sup>dd</sup>1 Tim. 3. 104. <sup>de</sup>1 Tim. 3. 105. <sup>df</sup>1 Tim. 3. 106. <sup>dg</sup>1 Tim. 3. 107. <sup>dh</sup>1 Tim. 3. 108. <sup>di</sup>1 Tim. 3. 109. <sup>dj</sup>1 Tim. 3. 110. <sup>dk</sup>1 Tim. 3. 111. <sup>dl</sup>1 Tim. 3. 112. <sup>dm</sup>1 Tim. 3. 113. <sup>dn</sup>1 Tim. 3. 114. <sup>do</sup>1 Tim. 3. 115. <sup>dp</sup>1 Tim. 3. 116. <sup>dq</sup>1 Tim. 3. 117. <sup>dr</sup>1 Tim. 3. 118. <sup>ds</sup>1 Tim. 3. 119. <sup>dt</sup>1 Tim. 3. 120. <sup>du</sup>1 Tim. 3. 121. <sup>dv</sup>1 Tim. 3. 122. <sup>dw</sup>1 Tim. 3. 123. <sup>dx</sup>1 Tim. 3. 124. <sup>dy</sup>1 Tim. 3. 125. <sup>dz</sup>1 Tim. 3. 126. <sup>ea</sup>1 Tim. 3. 127. <sup>eb</sup>1 Tim. 3. 128. <sup>ec</sup>1 Tim. 3. 129. <sup>ed</sup>1 Tim. 3. 130. <sup>ee</sup>1 Tim. 3. 131. <sup>ef</sup>1 Tim. 3. 132. <sup>eg</sup>1 Tim. 3. 133. <sup>eh</sup>1 Tim. 3. 134. <sup>ei</sup>1 Tim. 3. 135. <sup>ej</sup>1 Tim. 3. 136. <sup>ek</sup>1 Tim. 3. 137. <sup>el</sup>1 Tim. 3. 138. <sup>em</sup>1 Tim. 3. 139. <sup>en</sup>1 Tim. 3. 140. <sup>eo</sup>1 Tim. 3. 141. <sup>ep</sup>1 Tim. 3. 142. <sup>eq</sup>1 Tim. 3. 143. <sup>er</sup>1 Tim. 3. 144. <sup>es</sup>1 Tim. 3. 145. <sup>et</sup>1 Tim. 3. 146. <sup>eu</sup>1 Tim. 3. 147. <sup>ev</sup>1 Tim. 3. 148. <sup>ew</sup>1 Tim. 3. 149. <sup>ex</sup>1 Tim. 3. 150. <sup>ey</sup>1 Tim. 3. 151. <sup>ez</sup>1 Tim. 3. 152. <sup>fa</sup>1 Tim. 3. 153. <sup>fb</sup>1 Tim. 3. 154. <sup>fc</sup>1 Tim. 3. 155. <sup>fd</sup>1 Tim. 3. 156. <sup>fe</sup>1 Tim. 3. 157. <sup>ff</sup>1 Tim. 3. 158. <sup>fg</sup>1 Tim. 3. 159. <sup>fh</sup>1 Tim. 3. 160. <sup>fi</sup>1 Tim. 3. 161. <sup>fj</sup>1 Tim. 3. 162. <sup>fk</sup>1 Tim. 3. 163. <sup>fl</sup>1 Tim. 3. 164. <sup>fm</sup>1 Tim. 3. 165. <sup>fn</sup>1 Tim. 3. 166. <sup>fo</sup>1 Tim. 3. 167. <sup>fp</sup>1 Tim. 3. 168. <sup>fq</sup>1 Tim. 3. 169. <sup>fr</sup>1 Tim. 3. 170. <sup>fs</sup>1 Tim. 3. 171. <sup>ft</sup>1 Tim. 3. 172. <sup>fu</sup>1 Tim. 3. 173. <sup>fv</sup>1 Tim. 3. 174. <sup>fw</sup>1 Tim. 3. 175. <sup>fx</sup>1 Tim. 3. 176. <sup>fy</sup>1 Tim. 3. 177. <sup>fz</sup>1 Tim. 3. 178. <sup>ga</sup>1 Tim. 3. 179. <sup>gb</sup>1 Tim. 3. 180. <sup>gc</sup>1 Tim. 3. 181. <sup>gd</sup>1 Tim. 3. 182. <sup>ge</sup>1 Tim. 3. 183. <sup>gf</sup>1 Tim. 3. 184. <sup>gg</sup>1 Tim. 3. 185. <sup>gh</sup>1 Tim. 3. 186. <sup>gi</sup>1 Tim. 3. 187. <sup>gj</sup>1 Tim. 3. 188. <sup>gk</sup>1 Tim. 3. 189. <sup>gl</sup>1 Tim. 3. 190. <sup>gm</sup>1 Tim. 3. 191. <sup>gn</sup>1 Tim. 3. 192. <sup>go</sup>1 Tim. 3. 193. <sup>gp</sup>1 Tim. 3. 194. <sup>gq</sup>1 Tim. 3. 195. <sup>gr</sup>1 Tim. 3. 196. <sup>gs</sup>1 Tim. 3. 197. <sup>gt</sup>1 Tim. 3. 198. <sup>gu</sup>1 Tim. 3. 199. <sup>gv</sup>1 Tim. 3. 200. <sup>gw</sup>1 Tim. 3. 201. <sup>gx</sup>1 Tim. 3. 202. <sup>gy</sup>1 Tim. 3. 203. <sup>gz</sup>1 Tim. 3. 204. <sup>ha</sup>1 Tim. 3. 205. <sup>hb</sup>1 Tim. 3. 206. <sup>hc</sup>1 Tim. 3. 207. <sup>hd</sup>1 Tim. 3. 208. <sup>he</sup>1 Tim. 3. 209. <sup>hf</sup>1 Tim. 3. 210. <sup>hg</sup>1 Tim. 3. 211. <sup>hh</sup>1 Tim. 3. 212. <sup>hi</sup>1 Tim. 3. 213. <sup>hj</sup>1 Tim. 3. 214. <sup>hk</sup>1 Tim. 3. 215. <sup>hl</sup>1 Tim. 3. 216. <sup>hm</sup>1 Tim. 3. 217. <sup>hn</sup>1 Tim. 3. 218. <sup>ho</sup>1 Tim. 3. 219. <sup>hp</sup>1 Tim. 3. 220. <sup>hq</sup>1 Tim. 3. 221. <sup>hr</sup>1 Tim. 3. 222. <sup>hs</sup>1 Tim. 3. 223. <sup>ht</sup>1 Tim. 3. 224. <sup>hu</sup>1 Tim. 3. 225. <sup>hv</sup>1 Tim. 3. 226. <sup>hw</sup>1 Tim. 3. 227. <sup>hx</sup>1 Tim. 3. 228. <sup>hy</sup>1 Tim. 3. 229. <sup>hz</sup>1 Tim. 3. 230. <sup>ia</sup>1 Tim. 3. 231. <sup>ib</sup>1 Tim. 3. 232. <sup>ic</sup>1 Tim. 3. 233. <sup>id</sup>1 Tim. 3. 234. <sup>ie</sup>1 Tim. 3. 235. <sup>if</sup>1 Tim. 3. 236. <sup>ig</sup>1 Tim. 3. 237. <sup>ih</sup>1 Tim. 3. 238. <sup>ii</sup>1 Tim. 3. 239. <sup>ij</sup>1 Tim. 3. 240. <sup>ik</sup>1 Tim. 3. 241. <sup>il</sup>1 Tim. 3. 242. <sup>im</sup>1 Tim. 3. 243. <sup>in</sup>1 Tim. 3. 244. <sup>io</sup>1 Tim. 3. 245. <sup>ip</sup>1 Tim. 3. 246. <sup>iq</sup>1 Tim. 3. 247. <sup>ir</sup>1 Tim. 3. 248. <sup>is</sup>1 Tim. 3. 249. <sup>it</sup>1 Tim. 3. 250. <sup>iu</sup>1 Tim. 3. 251. <sup>iv</sup>1 Tim. 3. 252. <sup>iw</sup>1 Tim. 3. 253. <sup>ix</sup>1 Tim. 3. 254. <sup>iy</sup>1 Tim. 3. 255. <sup>iz</sup>1 Tim. 3. 256. <sup>ja</sup>1 Tim. 3. 257. <sup>jb</sup>1 Tim. 3. 258. <sup>jc</sup>1 Tim. 3. 259. <sup>jd</sup>1 Tim. 3. 260. <sup>je</sup>1 Tim. 3. 261. <sup>jf</sup>1 Tim. 3. 262. <sup>jj</sup>1 Tim. 3. 263. <sup>jk</sup>1 Tim. 3. 264. <sup>jl</sup>1 Tim. 3. 265. <sup>jm</sup>1 Tim. 3. 266. <sup>jn</sup>1 Tim. 3. 267. <sup>jo</sup>1 Tim. 3. 268. <sup>jp</sup>1 Tim. 3. 269. <sup>jq</sup>1 Tim. 3. 270. <sup>jr</sup>1 Tim. 3. 271. <sup>js</sup>1 Tim. 3. 272. <sup>jt</sup>1 Tim. 3. 273. <sup>ju</sup>1 Tim. 3. 274. <sup>jv</sup>1 Tim. 3. 275. <sup>jw</sup>1 Tim. 3. 276. <sup>jx</sup>1 Tim. 3. 277. <sup>gy</sup>1 Tim. 3. 278. <sup>gz</sup>1 Tim. 3. 279. <sup>ka</sup>1 Tim. 3. 280. <sup>kb</sup>1 Tim. 3. 281. <sup>kc</sup>1 Tim. 3. 282. <sup>kd</sup>1 Tim. 3. 283. <sup>ke</sup>1 Tim. 3. 284. <sup>kf</sup>1 Tim. 3. 285. <sup>kg</sup>1 Tim. 3. 286. <sup>kh</sup>1 Tim. 3. 287. <sup>ki</sup>1 Tim. 3. 288. <sup>kj</sup>1 Tim. 3. 289. <sup>kl</sup>1 Tim. 3. 290. <sup>km</sup>1 Tim. 3. 291. <sup>kn</sup>1 Tim. 3. 292. <sup>ko</sup>1 Tim. 3. 293. <sup>kp</sup>1 Tim. 3. 294. <sup>kq</sup>1 Tim. 3. 295. <sup>kr</sup>1 Tim. 3. 296. <sup>ks</sup>1 Tim. 3. 297. <sup>kt</sup>1 Tim. 3. 298. <sup>ku</sup>1 Tim. 3. 299. <sup>kv</sup>1 Tim. 3. 300. <sup>kw</sup>1 Tim. 3. 301. <sup>kx</sup>1 Tim. 3. 302. <sup>ky</sup>1 Tim. 3. 303. <sup>kz</sup>1 Tim. 3. 304. <sup>la</sup>1 Tim. 3. 305. <sup>lb</sup>1 Tim. 3. 306. <sup>lc</sup>1 Tim. 3. 307. <sup>ld</sup>1 Tim. 3. 308. <sup>le</sup>1 Tim. 3. 309. <sup>lf</sup>1 Tim. 3. 310. <sup>lg</sup>1 Tim. 3. 311. <sup>lh</sup>1 Tim. 3. 312. <sup>li</sup>1 Tim. 3. 313. <sup>lj</sup>1 Tim. 3. 314. <sup>lk</sup>1 Tim. 3. 315. <sup>ll</sup>1 Tim. 3. 316. <sup>lm</sup>1 Tim. 3. 317. <sup>ln</sup>1 Tim. 3. 318. <sup>lo</sup>1 Tim. 3. 319. <sup>lp</sup>1 Tim. 3. 320. <sup>lq</sup>1 Tim. 3. 321. <sup>lr</sup>1 Tim. 3. 322. <sup>ls</sup>1 Tim. 3. 323. <sup>lt</sup>1 Tim. 3. 324. <sup>lu</sup>1 Tim. 3. 325. <sup>lv</sup>1 Tim. 3. 326. <sup>lw</sup>1 Tim. 3. 327. <sup>lx</sup>1 Tim. 3. 328. <sup>ly</sup>1 Tim. 3. 329. <sup>lz</sup>1 Tim. 3. 330. <sup>ma</sup>1 Tim. 3. 331. <sup>mb</sup>1 Tim. 3. 332. <sup>mc</sup>1 Tim. 3. 333. <sup>md</sup>1 Tim. 3. 334. <sup>me</sup>1 Tim. 3. 335. <sup>mf</sup>1 Tim. 3. 336. <sup>mg</sup>1 Tim. 3. 337. <sup>mh</sup>1 Tim. 3. 338. <sup>mi</sup>1 Tim. 3. 339. <sup>mj</sup>1 Tim. 3. 340. <sup>mk</sup>1 Tim. 3. 341. <sup>ml</sup>1 Tim. 3. 342. <sup>mn</sup>1 Tim. 3. 343. <sup>mo</sup>1 Tim. 3. 344. <sup>mp</sup>1 Tim. 3. 345. <sup>mq</sup>1 Tim. 3. 346. <sup>mr</sup>1 Tim. 3. 347. <sup>ms</sup>1 Tim. 3. 348. <sup>mt</sup>1 Tim. 3. 349. <sup>mu</sup>1 Tim. 3. 350. <sup>mv</sup>1 Tim. 3. 351. <sup>mw</sup>1 Tim. 3. 352. <sup>mx</sup>1 Tim. 3. 353. <sup>my</sup>1 Tim. 3. 354. <sup>mz</sup>1 Tim. 3. 355. <sup>na</sup>1 Tim. 3. 356. <sup>nb</sup>1 Tim. 3. 357. <sup>nc</sup>1 Tim. 3. 358. <sup>nd</sup>1 Tim. 3. 359. <sup>ne</sup>1 Tim. 3. 360. <sup>nf</sup>1 Tim. 3. 361. <sup>ng</sup>1 Tim. 3. 362. <sup>nh</sup>1 Tim. 3. 363. <sup>ni</sup>1 Tim. 3. 364. <sup>nj</sup>1 Tim. 3. 365. <sup>nk</sup>1 Tim. 3. 366. <sup>nl</sup>1 Tim. 3. 367. <sup>no</sup>1 Tim. 3. 368. <sup>np</sup>1 Tim. 3. 369. <sup>nq</sup>1 Tim. 3. 370. <sup>nr</sup>1 Tim. 3. 371. <sup>ns</sup>1 Tim. 3. 372. <sup>nt</sup>1 Tim. 3. 373. <sup>nu</sup>1 Tim. 3. 374. <sup>nv</sup>1 Tim. 3. 375. <sup>nw</sup>1 Tim. 3. 376. <sup>nx</sup>1 Tim. 3. 377. <sup>ny</sup>1 Tim. 3. 378. <sup>nz</sup>1 Tim. 3. 379. <sup>oa</sup>1 Tim. 3. 380. <sup>ob</sup>1 Tim. 3. 381. <sup>oc</sup>1 Tim. 3. 382. <sup>od</sup>1 Tim. 3. 383. <sup>oe</sup>1 Tim. 3. 384. <sup>of</sup>1 Tim. 3. 385. <sup>og</sup>1 Tim. 3. 386. <sup>oh</sup>1 Tim. 3. 387. <sup>oi</sup>1 Tim. 3. 388. <sup>oj</sup>1 Tim. 3. 389. <sup>ok</sup>1 Tim. 3. 390. <sup>ol</sup>1 Tim. 3. 391. <sup>om</sup>1 Tim. 3. 392. <sup>on</sup>1 Tim. 3. 393. <sup>oo</sup>1 Tim. 3. 394. <sup>op</sup>1 Tim. 3. 395. <sup>oq</sup>1 Tim. 3. 396. <sup>or</sup>1 Tim. 3. 397. <sup>os</sup>1 Tim. 3. 398. <sup>ot</sup>1 Tim. 3. 399. <sup>ou</sup>1 Tim. 3. 400. <sup>ov</sup>1 Tim. 3. 401. <sup>ow</sup>1 Tim. 3. 402. <sup>ox</sup>1 Tim. 3. 403. <sup>oy</sup>1 Tim. 3. 404. <sup>oz</sup>1 Tim. 3. 405. <sup>pa</sup>1 Tim. 3. 406. <sup>pb</sup>1 Tim. 3. 407. <sup>pc</sup>1 Tim. 3. 408. <sup>pd</sup>1 Tim. 3. 409. <sup>pe</sup>1 Tim. 3. 410. <sup>pf</sup>1 Tim. 3. 411. <sup>pg</sup>1 Tim. 3. 412. <sup>ph</sup>1 Tim. 3. 413. <sup>pi</sup>1 Tim. 3. 414. <sup>pj</sup>1 Tim. 3. 415. <sup>pk</sup>1 Tim. 3. 416. <sup>pl</sup>1 Tim. 3. 417. <sup>pm</sup>1 Tim. 3. 418. <sup>pn</sup>1 Tim. 3. 419. <sup>po</sup>1 Tim. 3. 420. <sup>pp</sup>1 Tim. 3. 421. <sup>pq</sup>1 Tim. 3. 422. <sup>pr</sup>1 Tim. 3. 423. <sup>ps</sup>1 Tim. 3. 424. <sup>pt</sup>1 Tim. 3. 425. <sup>pu</sup>1 Tim. 3. 426. <sup>pv</sup>1 Tim. 3. 427. <sup>pw</sup>1 Tim. 3. 428. <sup>px</sup>1 Tim. 3. 429. <sup>py</sup>1 Tim. 3. 430. <sup>pz</sup>1 Tim. 3. 431. <sup>qa</sup>1 Tim. 3. 432. <sup>qb</sup>1 Tim. 3. 433. <sup>qc</sup>1 Tim. 3. 434. <sup>qd</sup>1 Tim. 3. 435. <sup>qe</sup>1 Tim. 3. 436. <sup>qf</sup>1 Tim. 3. 437. <sup>qg</sup>1 Tim. 3. 438. <sup>qh</sup>1 Tim. 3. 439. <sup>qi</sup>1 Tim. 3. 440. <sup>qj</sup>1 Tim. 3. 441. <sup>qk</sup>1 Tim. 3. 442. <sup>ql</sup>1 Tim. 3. 443. <sup>qm</sup>1 Tim. 3. 444. <sup>qn</sup>1 Tim. 3. 445. <sup>qo</sup>1 Tim. 3. 446. <sup>qp</sup>1 Tim. 3. 447. <sup>qq</sup>1 Tim. 3. 448. <sup>qr</sup>1 Tim. 3. 449. <sup>qs</sup>1 Tim. 3. 450. <sup>qt</sup>1 Tim. 3. 451. <sup>qu</sup>1 Tim. 3. 452. <sup>qv</sup>1 Tim. 3. 453. <sup>qw</sup>1 Tim. 3. 454. <sup>qx</sup>1 Tim. 3. 455. <sup>qy</sup>1 Tim. 3. 456. <sup>qz</sup>1 Tim. 3. 457. <sup>ra</sup>1 Tim. 3. 458. <sup>rb</sup>1 Tim. 3. 459. <sup>rc</sup>1 Tim. 3. 460. <sup>rd</sup>1 Tim. 3. 461. <sup>re</sup>1 Tim. 3. 462. <sup>rf</sup>1 Tim. 3. 463. <sup>rg</sup>1 Tim. 3. 464. <sup>rh</sup>1 Tim. 3. 465. <sup>ri</sup>1 Tim. 3. 466. <sup>rj</sup>1 Tim. 3. 467. <sup>rk</sup>1 Tim. 3. 468. <sup>rl</sup>1 Tim. 3. 469. <sup>rm</sup>1 Tim. 3. 470. <sup>rn</sup>1 Tim. 3. 471. <sup>ro</sup>1 Tim. 3. 472. <sup>rp</sup>1 Tim. 3. 473. <sup>rq</sup>1 Tim. 3. 474. <sup>rr</sup>1 Tim. 3. 475. <sup>rs</sup>1 Tim. 3. 476. <sup>rt</sup>1 Tim. 3. 477. <sup>ru</sup>1 Tim. 3. 478. <sup>rv</sup>1 Tim. 3. 479. <sup>rw</sup>1 Tim. 3. 480. <sup>rx</sup>1 Tim. 3. 481. <sup>ry</sup>1 Tim. 3. 482. <sup>rz</sup>1 Tim. 3. 483. <sup>sa</sup>1 Tim. 3. 484. <sup>sb</sup>1 Tim. 3. 485. <sup>sc</sup>1 Tim. 3. 486. <sup>sd</sup>1 Tim. 3. 487. <sup>se</sup>1 Tim. 3. 488. <sup>sf</sup>1 Tim. 3. 489. <sup>sg</sup>1 Tim. 3. 490. <sup>sh</sup>1 Tim. 3. 491. <sup>si</sup>1 Tim. 3. 492. <sup>sj</sup>1 Tim. 3. 493. <sup>sk</sup>1 Tim. 3. 494. <sup>sl</sup>1 Tim. 3. 495. <sup>sm</sup>1 Tim. 3. 496. <sup>sn</sup>1 Tim. 3. 497. <sup>so</sup>1 Tim. 3. 498. <sup>sp</sup>1 Tim. 3. 499. <sup>sq</sup>1 Tim. 3. 500. <sup>sr</sup>1 Tim. 3. 501. <sup>ss</sup>1 Tim. 3. 502. <sup>st</sup>1 Tim. 3. 503. <sup>su</sup>1 Tim. 3. 504. <sup>sv</sup>1 Tim. 3. 505. <sup>sw</sup>1 Tim. 3. 506. <sup>sx</sup>1 Tim. 3. 507. <sup>sy</sup>1 Tim. 3. 508. <sup>sz</sup>1 Tim. 3. 509. <sup>ta</sup>1 Tim. 3. 510. <sup>tb</sup>1 Tim. 3. 511. <sup>tc</sup>1 Tim. 3. 512. <sup>td</sup>1 Tim. 3. 513. <sup>te</sup>1 Tim. 3. 514. <sup>tf</sup>1 Tim. 3. 515. <sup>tg</sup>1 Tim. 3. 516. <sup>th</sup>1 Tim. 3. 517. <sup>ti</sup>1 Tim. 3. 518. <sup>tj</sup>1 Tim. 3. 519. <sup>tk</sup>1 Tim. 3. 520. <sup>tl</sup>1 Tim. 3. 521. <sup>tm</sup>1 Tim. 3. 522. <sup>tn</sup>1 Tim. 3. 523. <sup>to</sup>1 Tim. 3. 524. <sup>tp</sup>1 Tim. 3. 525. <sup>tq</sup>1 Tim. 3. 526. <sup>tr</sup>1 Tim. 3. 527. <sup>ts</sup>1 Tim. 3. 528. <sup>tt</sup>1 Tim. 3. 529. <sup>tu</sup>1 Tim. 3. 530. <sup>tv</sup>1 Tim. 3. 531. <sup>tw</sup>1 Tim. 3. 532. <sup>tx</sup>1 Tim. 3. 533. <sup>ty</sup>1 Tim. 3. 534. <sup>tz</sup>1 Tim. 3. 535. <sup>ua</sup>1 Tim. 3. 536. <sup>ub</sup>1 Tim. 3. 537. <sup>uc</sup>1 Tim. 3. 538. <sup>ud</sup>1 Tim. 3. 539. <sup>ue</sup>1 Tim. 3. 540. <sup>uf</sup>1 Tim. 3. 541. <sup>ug</sup>1 Tim. 3. 542. <sup>uh</sup>1 Tim. 3. 543. <sup>ui</sup>1 Tim. 3. 544. <sup>uj</sup>1 Tim. 3. 545. <sup>uk</sup>1 Tim. 3. 546. <sup>ul</sup>1 Tim. 3. 547. <sup>um</sup>1 Tim. 3. 548. <sup>un</sup>1 Tim. 3. 549. <sup>uo</sup>1 Tim. 3. 550. <sup>up</sup>1 Tim. 3. 551. <sup>uq</sup>1 Tim. 3. 552. <sup>ur</sup>1 Tim. 3. 553. <sup>us</sup>1 Tim. 3. 554. <sup>ut</sup>1 Tim. 3. 555. <sup>uu</sup>1 Tim. 3. 556. <sup>uv</sup>1 Tim. 3. 557. <sup>uw</sup>1 Tim. 3. 558. <sup>ux</sup>1 Tim. 3. 559. <sup>uy</sup>1 Tim. 3. 560. <sup>uz</sup>1 Tim. 3. 561. <sup>va</sup>1 Tim. 3. 562. <sup>vb</sup>1 Tim. 3. 563. <sup>vc</sup>1 Tim. 3. 564. <sup>vd</sup>1 Tim. 3. 565. <sup>ve</sup>1 Tim. 3. 566. <sup>vf</sup>1 Tim. 3. 567. <sup>vg</sup>1 Tim. 3. 568. <sup>vh</sup>1 Tim. 3. 569. <sup>vi</sup>1 Tim. 3. 570. <sup>vj</sup>1 Tim. 3. 571. <sup>vk</sup>1 Tim. 3. 572. <sup>vl</sup>1 Tim. 3. 573. <sup>vm</sup>1 Tim. 3. 574. <sup>vn</sup>1 Tim. 3. 575. <sup>vo</sup>1 Tim. 3. 576. <sup>vp</sup>1 Tim. 3. 577. <sup>vq</sup>1 Tim. 3. 578. <sup>vr</sup>1 Tim. 3. 579. <sup>vs</sup>1 Tim. 3. 580. <sup>vt</sup>1 Tim. 3. 581. <sup>vu</sup>1 Tim. 3. 582. <sup>vv</sup>1 Tim. 3. 583. <sup>vw</sup>1 Tim. 3. 584. <sup>vx</sup>1 Tim. 3. 585. <sup>vy</sup>1 Tim. 3. 586. <sup>vz</sup>1 Tim. 3. 587. <sup>wa</sup>1 Tim. 3. 588. <sup>wb</sup>1 Tim. 3. 589. <sup>wc</sup>1 Tim. 3. 590. <sup>wd</sup>1 Tim. 3. 591. <sup>we</sup>1 Tim. 3. 592. <sup>wf</sup>1 Tim. 3. 593. <sup>wg</sup>1 Tim. 3. 594. <sup>wh</sup>1 Tim. 3. 595. <sup>wi</sup>1 Tim. 3. 596. <sup>wj</sup>1 Tim. 3. 597. <sup>wk</sup>1 Tim. 3. 598. <sup>wl</sup>1 Tim. 3. 599. <sup>wm</sup>1 Tim. 3. 600. <sup>wn</sup>1 Tim. 3. 601. <sup>wo</sup>1 Tim. 3. 602. <sup>wp</sup>1 Tim. 3. 603. <sup>wq</sup>1 Tim. 3. 604. <sup>wr</sup>1 Tim. 3. 605. <sup>ws</sup>1 Tim. 3. 606. <sup>wt</sup>1 Tim. 3. 607. <sup>wu</sup>1 Tim. 3. 608. <sup>wv</sup>1 Tim. 3. 609. <sup>ww</sup>1 Tim. 3. 610. <sup>wx</sup>1 Tim. 3. 611. <sup>wy</sup>1 Tim. 3. 612. <sup>wz</sup>1 Tim. 3. 613. <sup>xa</sup>1 Tim. 3. 614. <sup>xb</sup>1 Tim. 3. 615. <sup>xc</sup>1 Tim. 3. 616. <sup>xd</sup>1 Tim. 3. 617. <sup>xe</sup>1 Tim. 3. 618. <sup>xf</sup>1 Tim. 3. 619. <sup>xg</sup>1 Tim. 3. 620. <sup>xh</sup>1 Tim. 3. 621. <sup>xi</sup>1 Tim. 3. 622. <sup>xj</sup>1 Tim. 3. 623. <sup>xk</sup>1 Tim. 3. 624. <sup>xl</sup>1 Tim. 3. 625. <sup>xm</sup>1 Tim. 3. 626. <sup>xn</sup>1 Tim. 3. 627. <sup>xo</sup>1 Tim. 3. 628. <sup>xp</sup>1 Tim. 3. 629. <sup>xq</sup>1 Tim. 3. 630. <sup>xr</sup>1 Tim. 3. 631. <sup>xs</sup>1 Tim. 3. 632. <sup>xt</sup>1 Tim. 3. 633. <sup>xu</sup>1 Tim. 3. 634. <sup>xv</sup>1 Tim. 3. 635. <sup>xw</sup>1 Tim. 3. 636. <sup>xx</sup>1 Tim. 3. 637. <sup>xy</sup>1 Tim. 3. 638. <sup>xz</sup>1 Tim. 3. 639. <sup>ya</sup>1 Tim. 3. 640. <sup>yb</sup>1 Tim. 3. 641. <sup>yc</sup>1 Tim. 3. 642. <sup>yd</sup>1 Tim. 3. 643. <sup>ye</sup>1 Tim. 3. 644. <sup>yf</sup>1 Tim. 3. 645. <sup>yg</sup>1 Tim. 3. 646. <sup>yh</sup>1 Tim. 3. 647. <sup>yi</sup>1 Tim. 3. 648. <sup>yj</sup>1 Tim. 3. 649. <sup>yk</sup>1 Tim. 3. 650. <sup>yl</sup>1 Tim. 3. 651. <sup>ym</sup>1 Tim. 3. 652. <sup>yn</sup>1 Tim. 3. 653. <sup>yo</sup>1 Tim. 3. 654. <sup>yp</sup>1 Tim. 3. 655. <sup>yq</sup>1 Tim. 3. 656. <sup>yr</sup>1 Tim. 3. 657. <sup>ys</sup>1 Tim. 3. 658. <sup>yt</sup>1 Tim. 3. 659. <sup>yu</sup>1 Tim. 3. 660. <sup>yv</sup>1 Tim. 3. 661. <sup>yw</sup>

of your calling, and the measure of the knowledge and grace which God hath given you: speaking positively and confidently only of those things which you clearly understand, and whereof you have experience or sure proof. Think not your self too good to <sup>a</sup>learn of any, neither harden your neck against the admonitions and reproofs of any. If you have an humble heart, you will do as *David* did when he was admonished and advised by a woman: He saw God in it, and blessed him for it: he received the good counsel, and blessed it; he took it well at *Abigail's* hands, and blessed her. <sup>b</sup>Now blessed be God which hast sent thee to meet me this day (saith he) and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, &c.

Thirdly, there will be need of the exercise of much fervent love and charity, even amongst the best. For sith that *Satan* doth spite all good company and good conference, he will cast in matters of jars, difference, and discord. And because the best men differ in opinion, (though not in fundamentals, yet) in Ceremonies, and lets necessary points of

<sup>a</sup> A. A. 18. 26. <sup>b</sup> 1 Sam. 25. 32, 33.

Religion;

Religion; and for that they all have infirmities, and while the reliques of corrupt nature are in them, are subject and apt to mistake and misconstrue one anothers actions and speeches, as also the ends of their actions and speeches; you will need that this bond of love be strong, that it be not broke asunder by any of these, or any other means; but that you remain fast and sweetly knit together *in the unity of the Spirit, through this bond of peace.*

*Other motives to brotherly love.*

I commend this Christian society in *brotherly love* the rather, because, 1. There is nothing giveth a more sensible evidence of your conversion, and *translation from death to life*, than this. 2. Nothing doth more further the *increase and power of godliness* in any place or person than this. For let it be observed, though there be never such an excellent Ministry in any place, you shall see little thriving in grace among the people, untill many of them become of one heart; shewing it by consorting together in brotherly fellowship, in the communion of Saints. 3. Nothing bringeth more feeling joy, comfort and delight,

a Eph. 4. 3. b 1 Joh. 3. 14.

(next

*in holy Security and Peace.* 213

(next the *Communion with God in Christ*) then the \* *actual communion of Saints*, and the love of brethren. It is the beginning of that our happiness on *earth*, which shall be perfected in *heaven*. It is for kind the same, that only differeth in *degrees*.

And (to conclude this subject) after that you have been in *company*, good or bad, it will be worth your while to examine how far forth you have hindred any evil in others, and have preserved your self from evil: how far you have endeavoured to do good to others, and how much you have bettered your self in knowledge, good affection, zeal, or any other good grace, by your company; and according as you find, let your heart check or cheer you.

*What must be done after a man hath been in company.*

\* Psal. 16.3. A& 2.45, 47.

CHAP.

214 *The Christians daily Walk,*

CHAP. X.

*How a man should carry himself as in Gods  
fight, when things go well with him.*

SECTION I.

*Rules of a  
boly carri-  
age, when  
things suc-  
ceed well.*

**W**hen at any time you  
prosper in any thing,  
and have good success, that you  
may therein walk according to  
God.

First, Take heed of committing those  
sins whereto man is most apt, when his heart  
is fatted with prosperity.

Secondly, be careful to produce those  
good effects, which are the principal ends  
why God giveth good success.

The sins especially to be shunned, are  
(1) <sup>a</sup> Denying of God, by <sup>b</sup> forgetting him and  
his wayes, <sup>c</sup> departing from him when you  
are fat, like *Iesurun*, taking the more <sup>d</sup> licence  
to sin, by how much you shall prosper more  
in the world. (2) <sup>e</sup> Ascribing the praise of  
success to your self, or to secondary causes,

<sup>a</sup> Pro. 30. 9. <sup>b</sup> Deut. 6. 12. <sup>c</sup> Deut. 32. 15. <sup>d</sup> Job 21.  
14. <sup>e</sup> Dan. 4. 30. Hab. 1. 15, 16.



sacrificing to your own net. (3) *High-mindedness*, thinking too well of your self, because you have that which others have not, and despising and thinking too meanly of those which <sup>b</sup> have not as you have. (4) If riches increase, or if you thrive in any other earthly thing, *set not your heart thereon*, either in taking too much <sup>c</sup> delight therein, or in trusting thereupon. Holy *Job* and good *David* were in some particulars overtaken with this latter. When *Job* was warm in his nest, he did hatch this secure conceit, that he should <sup>d</sup> die in his nest, and multiply his days as the sand. And *David* in his prosperity said, <sup>e</sup> He should never be moved. But the Lord by afflictions taught them both to know by experience, how vain all earthly things are to trust unto, and ingeniously to confess their error.

I reduce the good effects, which are the principal ends why God giveth good success, unto these two heads: (1) *Professed praise and thanks to God.* (2) *Real proofs of the said thanks, in well using and imploying this good success for God.*

*The good effects of prosperity*

a 1 Tim. 6. 17. b 1 Cor. 11. 22. c Psal. 62. 10. d 1 Tim. 6. 17. e Job 31. 25. f Job 29. 18. Psal. 30. 6.

First,

*Praise and  
thanks.  
Reasons  
why God is  
to be prais-  
ed and  
thanked.*

First, Praise and thank God. For (1) it is the chief and most lasting service and worship which God hath required of you. (2) It is <sup>a</sup>most due, and due to him onely; He is onely <sup>b</sup>worthy, for of him are all things, and he is called the <sup>c</sup>God of praises. (3) It is the end <sup>d</sup>why God doth declare his excellencie and goodness both in his Word and Works, that it may be matter of praise and thanks; also why he hath given man an heart to understand, and a tongue to speak; that for them and with them, as by apt instruments, they might acknowledge his goodness and excellencie, thinking and speaking to his praise and glory: wherefore David speaking to his heart or tongue, or both; when he would give thanks, saith, <sup>e</sup>*Awake my glory, and I will give praise.* (4) There is not any service of God more beneficial to man, then to be <sup>f</sup>thankful: for it maketh those gifts of God which are good in themselves, to be good to you, and they are the best continuers of good things to you; yea, Thanks are

<sup>a</sup> Psal. 29. 2. <sup>b</sup> Rev. 4. 11. Rev. 5. 12. <sup>c</sup> Rom. 11. 36. <sup>d</sup> Pro. 16. 4. <sup>e</sup> Psal. 57. 8. compared with Psal. 16. 9. & A&T. 1. 26. Psal. 108. 1. <sup>f</sup> 1 Tim. 4. 4.

real requests, and the *best security* you can have for more : for God will not withdraw his goodness from the thankfull.

*This praise and thanks is a religious service, wherein a man maketh known to God that he acknowledgeth every good thing to come from him, and that he is worthy of all praise and glory for the infinite excellencie of his Wisdom, Power, Goodness, and of all his other holy and blessed Attributes manifest in his Word and Works; and that he for his part standeth wholly beholding to God for all that he hath had, now hath, and which hereafter he hopeth to have.*

*Praise and Thanks go together, and do differ only in some respect. The superabundant excellencie in God, shewed by his Titles and Works, is the object of praise, The abundant goodness of God, shewed in those his Titles and Works, to his Church, to you or to any other person, or thing to which you have reference, is the object and matter of your thanks.*

*These things concerning praise and thanks, are needful to be known and observed.*

*a Phil. 4. 6, 7. 1 Chron. 29. 11, 12, 13. Psal. 8. 1, 9.  
1 Chron. 29. 14.*

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*what is re-  
quisite in  
praise and  
thanks.*

First, *Who* must give praise and thanks? namely, *you and all that have understanding and breath, must praise the Lord.*

Secondly, *To whom* praise and thanks are due? *onely to God; Not to us, not to us, (saith the Church) but to thy name give glory.*

Thirdly, *By whom* must this Sacrifice of thanks be offered? *Even by Christ onely; the onely High Priest of our profession, out of whose golden Censer our prayers and praises ascend, and are sweet-smelling to God as Incense.*

Fourthly, *For what* must we praise God, and give him thanks? We must praise him *in all his works*, be they for us or against us; We must thank him *for all things* spiritual and temporal, wherein he is any way good unto us.

Fifthly, *With what* must we praise and thank him? Even *with our souls, and all that is within us, and with all that we have.* We must praise and thank God with the inward man, praise him with the Spirit, and

a Psal. 150. 6. b Ps. 50. 14. Ps. 115. 1. c Eph. 5. 20. Heb. 13. 15. d Rev. 8. 3, 4. e Eph. 5. 20. f Ps. 103. 1.

with

with the *understanding* : praise him with the will, praise and thank him with the affections; with all love, desire, joy and gladness, praise him with the whole heart. We must likewise praise him with the outward man, both with *tongue* and *hands* ; our words and our deeds must shew forth his praise. When our thanks are cordial, oral, and real, then they make a good harmony, and sweet melody, most pleasant in Gods ears.

Sixthly, *When* must we give thanks? *Always* ; Morning, Evening, at Noon, at all times, *as long as we live, and have any being*, we must praise him.

Seventhly, *How much* ? We must praise and thank him *abundantly* : we must endeavour to proportion our praise to his worthiness and goodness : As we must love him, so we must thank him with all our soul and with all our strength.

There is no sin more common then *unthankfulness* : for scarce one of ten gives thanks ; and that one which doth give thanks, besides many other his errors in thanksgiving, doth not thank God for one mercy among twenty. Many in distress will

*a* Psal 35.28. *b* Eph. 5.20. Psal. 55.17. Pl. 119.164. Pl. 104.33. *c* Pl. 48.1. *d* Luk. 17.17,18.

pray, or cry and howl at least, as they in *Hosea* for Corn and Oyl: but who returneth proportionable *Praises* to his prayers? Whereas a man should be *oftner* in thanks than in prayers; because God preventeth our prayers with his<sup>b</sup> good gifts a thousand wayes.

*Diswasives  
from un-  
thankfulness.*

Take heed therefore that you be not unthankfull. It is a most base, hatefull, and damnable wickedness. For he that is unthankfull to God, is (1.) A most dishonest and disloyal man; he is injurious to God, in detaining from him his due, in not paying his *Tribute*. (2.) He is foolish and improvident for himself: for by not paying his rent of thanks, and for not doing his homage, he<sup>c</sup> forfeits all that he hath into the *Lords* hands: which forfeiture many times he taketh; But if he do not presently take the forfeit, it will prove worse to the unthankful in the end. For prosperity severed from thanksgiving, alway<sup>d</sup> increaseth sin, and prepares a man for greater destruction. The more such a one thrives, the more doth pride, hard-heartedness, and many other noisom lusts

<sup>a</sup> *Hos.* 7. 14. <sup>b</sup> *Pf.* 59. 10. <sup>c</sup> *Deut.* 28. 47. 48. *Hos.* 2. 8, 9. <sup>d</sup> *Hos.* 4. 7. *Rom.* 1. 21.

grow



grow in him. This *unthankfulness* is the high-way to be given over to a <sup>reprobate</sup> sense. <sup>Such prosperity</sup> always proves a snare, and endeth in utter ruine. For the <sup>prosperity</sup> of fools shall destroy them. And when the wicked prosper, it is but like sheep put into fat pastures, <sup>that they may be prepared to be</sup> pluckt out for slaughter in the day of slaughter. An unthankful man is of all men most unfit to go to Heaven: Heaven can be no Heaven to him; for there is praising of God continually. Now to whom <sup>thanks</sup> giving and singing of the praises of God is tedious, to him Heaven cannot be joyous.

It doth concern you therefore that you be much and oft in thanks and praise unto God. For this cause, doe these things. (1) Work your heart to a resolution, and longing so to doe. (2) Beware of and remove impediments to thankfulness. (3) Improve all good furtherances thereunto.

1. Consider, That besides that *thanks, praise, & giving glory to God* is the best service, being the end of all other worship, and is Gods due & is the

*Motives  
to thank-  
fulness.*

a Rom. 1. 21. to 29. b Psal. 69. 22. & Prov. 1. 32.  
d Jer. 12. 1, 2, 3.

end why God giveth matter for which, and means by which we should be thankful; and besides that nothing is more beneficial then thankfulness, nor more mischievous then unthankfulness, as hath been already noted: To adde more force, with them consider these Motives. Hearty and constant thankfulness is a testimony of uprightness; it doth excellently *become the upright to be thankfull*. It is all the homage and all the service which God requirith at your hands, for all the good that he bestoweth on you. It is *pleasant and delightful*. It is possible and easie, through the grace of Gods spirit. It is a *small matter* to what God might exact; even as an *homage-penny, or pepper-corn*. Thankfulness doth *fat, elevate, and enlarge the soul*, making it fruitful in good works, no duty like it; For the *thankful man* (with David) is oft consulting with himself, *what he shall render to the Lord for all his benefits to him*. Lastly, this spiritual praise and thanks to God by Christ, is the *beginning of heaven upon earth*, being part of the communion and fellowship which we have with God while we live

a Psal. 33. 1. b Psal. 147. 1. c Psal. 116. 12. d Psal. 118. 1.

here.

here. It is that *everlasting service* which endureth for ever.

Secondly, when you have wrought the heart unto a good will to be thankful, then shun the impediments thereunto. Amongst many, take heed especially of these: (1) *Ignorance*, (2) *Pride*, (3) *Forgetfulness*, (4) *Doubting of Gods love*, (5) *Over-eager affection to the benefits received*, especially to such as are temporal.

First, If you be *ignorant* of the excellencie and worth of good things bestowed, or if you *misprize* things, preferring natural, temporal, or common gifts, before spiritual, eternal, and special graces, peculiar to Gods children; you can either give no thanks at all, (for who can give thanks for that he esteemeth worth little or nothing?) or if you do give any thanks, it will be *preposterous*, giving thanks for temporal blessings sooner, and more, then for spiritual and eternal. Moreover, though you do know each good gift according to its due value; yet if through *ignorance* you *mistake* the Giver, you will bestow your thanks upon *men*, and inferiour creatures, upon second causes, but not on God, who is

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the <sup>a</sup> Giver of every good and perfect gift.

Secondly, if you be *proud* and highly conceited of your worth and good deservings, you will expect greater matters then God will think fit to give; as <sup>b</sup> *Naaman* did, before he was cleansed; and when you miss of your expectation, you will be so far from thanks, that you will mutter and complain.

Thirdly, Though you know the worth of the gift, and do know the Giver; also do think your self unworthy of the gift; yet if you have not these good gifts of God in *actual remembrance*, if you have *forgotten* them, and they be out of mind, how can you be actually thankful? Therefore when *David* calleth upon himself to be thankful, he saith, <sup>c</sup> *Forget not all his benefits.*

Fourthly, Suppose that you know well the worth of the gift, and do judge your self less then it, and remember well that you received it of God; yet if through *doubting of Gods love*, and through *misbelief*, you think that God doth not give it to you in love and mercy, but in wrath, as he gave <sup>d</sup> *Israel a King*, your heart will sink, and be

<sup>a</sup> Jam. 1. 17. <sup>b</sup> 2 King. 5. 11, 12. <sup>c</sup> Psal. 103. 2. <sup>d</sup> Hof. 13. 11.

so clogg'd with this fear, that you cannot raise it up to thanks for any gift which you conceive to be so given.

Fifthly, Suppose that you quit your self of all the former impediments; yet, if you be *over-eagerly affected with the gift*, you will in a kind of *over-joyedness* be so taken up with it, that (as little children, when their parents give them sweet-meats, and run away for joy, before ever they have made a leg, and shewn any sign of thankfulness) you will easily be overtaken in this kinde, and will neglect God that gave it.

The furtherances of thankfulness, are most of them directly contrary to the former hinderances; of many, take these:

*Further-  
ances of  
thankful-  
ness.*

First, Get *sound knowledge of God*, and of his<sup>a</sup> *infinite excellencies*, and<sup>b</sup> *absoluteness* every way, and of his independencie on man, or any other creature: whence it is that he<sup>c</sup> *needeth not* any thing that man hath, or can do, neither can he be behold-  
ing to man: But know that you stand in

<sup>a</sup> Psalm 8. <sup>b</sup> Mat. 6. 13. Rom. 13. 36. <sup>c</sup> Psal. 50. 12, 13. 1 Chron. 19. 14, 15, 16.

<sup>a</sup>nted of God, and must be beholding to him for all things. Know also that whatsoever God doth, by whatsoever means it be, he doth it <sup>b</sup>from himself, induced by being out of himself, being free in all that he doth. Know likewise, that whatsoever was the *instrument* of your good, God was the *Author* both of the good, and of the instrument.

Next, fill your self with a <sup>c</sup>*due knowledge* of the full worth and excellent use of Gods gifts, both common and special. Wealth, honour, liberty, health, life, senses, limbs, wit, and reason, &c. considered in themselves, and in their use, will be held to be great benefits: but if you consider them in your absence, when you are sensible of poverty, sickness, and the rest, if you be so blessed that you know not the want of them, then if you shall advisedly and humbly look upon the poor, base, imprisoned, captives, sick, deaf, blind, dumb, distracted, &c. <sup>d</sup>*Putting your self in their case*, you will say that you are unspeakably beholding to God for these corporal and temporal blessings.

<sup>a</sup> A&.14.17. A&.17.18. <sup>b</sup> Isa.43.25. Hol.14.4.  
<sup>c</sup> Jam.1.17. <sup>d</sup> Heb.13.3.

But



But chiefly learn to know, and consider well the worth of spiritual blessings. <sup>a</sup>One of them, the peace of God, passeth all understanding. To enjoy the Gospel upon any terms, to have *salvation, such a salvation, offered by Christ, to have faith, hope, love, and other the manifold saving graces of the Spirit, though but in the least measure, in the very first seed of the Spirit, though no bigger then a <sup>b</sup>grain of Mustard seed, with never so much affliction, is of such value and consequence, that it is more then <sup>c</sup>eye hath seen, ear hath heard, or ever entered into the heart of man.* For besides that the least grace is invaluable in itself; it doth give proof of better gifts, namely that God hath given his Spirit, hath given Christ, and in him hath given himself a propitious and gracious God, and hath given <sup>d</sup>all things also. When you know God aright, knowing all things in God, and God in all things; then you will be full of praises and thanks.

Secondly, be <sup>e</sup>low and base in your own eyes. Let all things be base in your eyes in comparison of God; account them <sup>f</sup>worthless and helpless things without him. Judge

<sup>a</sup> Phil. 4. 7. <sup>b</sup> Luk. 17. 6. <sup>c</sup> 1 Cor. 2. 9. <sup>d</sup> Rom 8. 32.  
<sup>e</sup> 1 Chron. 29. 13, 14. <sup>f</sup> Ps. 14. 1, 3. Ps. 33. 16, 17.

your

*anted* of God, and must be beholding to him for all things. Know also that whatsoever God doth, by whatsoever means it be, he doth it *b* from himself, induced by being out of himself, being free in all that he doth. Know likewise, that whatsoever was the *instrument* of your good, God was the *Author* both of the good, and of the instrument.

Next, fill your self with a *c* due knowledge of the full worth and excellent use of Gods gifts, both common and special. Wealth, honour, liberty, health, life, senses, limbs, wit, and reason, &c. considered in themselves, and in their use, will be held to be great benefits: but if you consider them in your absence, when you are sensible of poverty, sickness, and the rest, if you be so blessed that you know not the want of them, then if you shall advisedly and humbly look upon the poor, base, imprisoned, captives, sick, deaf, blind, dumb, distracted, &c. *d* Putting your self in their case, you will say that you are unspeakably beholding to God for these corporal and temporal blessings.

*a* A&. 14. 17. A&. 17. 18. *b* Isa. 43. 25. Hol. 14. 4.  
*c* Jam. 1. 17. *d* Heb. 13. 3.

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<sup>a</sup> Phil. 4. 7. <sup>b</sup> Luk. 17. 6. <sup>c</sup> 1 Cor. 2. 9. <sup>d</sup> Rom 8. 32.  
<sup>e</sup> 1 Chron. 29. 13, 14. <sup>f</sup> Pl. 14. 1, 3. Pl. 33. 16, 17.

your

your self to be, as indeed you are, \* *less then the least of Gods mercies*: For what are you of your self, but a compound of dust and sin, *unworthy* any good, *worthy* of all misery? You stand in need of God, he not of you: *It is his mercy, that you are not confuted*. When you can be thus sensible of your own need, and that help can come only from God, and that you are worthy of *no good thing*; then you will be glad and thankful at heart for *any thing*. An *humble* man will be more thankful for a penny, then a *proud* man will for a pound.

Thirdly, *Call all the forementioned knowledge of God and of his gifts into fresh memory*. Commune with your soul, and cause it to represent lively to your thoughts what God is in himself, what to his Church and to you, \* *how precious his thoughts are to youward*. Tell your self oft what <sup>d</sup> *God hath done*, and what he hath promised, and therefore will do for your soul. Call to mind with what *variety* of good gifts he doth store his Church, and bless you: you will find that they will pass all account and number. When withall you call to mind that

a Gen 32.10. b Lam 3.22. c Ps. 139.17, d Ps. 40.5.

God

God is free in all his gifts to you, who are unworthy the least of them. If you would cause your self to dwell upon these and the like thoughts, they would work in you an holy *rapture* and *admiration*, out of which you shall with *David* break out into these or the like praises; *Oh Lord, how excellent is thy name in all the earth!* I thank thee, I praise thee, I devote my self, as <sup>b</sup> *my best sacrifice* to thee, I will bless thy Name-for ever and ever.

Fourthly, *Be perswaded of Gods love to you in these good things which he giveth unto you.* First, he loveth you as his creature; and if only in that regard he doth preserve you, and do you good, you are bound to thank him. Secondly, you cannot know but that he loveth you with a *special love to salvation*; Gods revealed will professeth as much: you must not meddle with that which is *secret*. I am sure he maketh proffer of his love, and you daily receive tokens of his love, both in means of this life, and that which is to come. Did not he love you, when out of his free and everlasting good will towards you, <sup>c</sup> *He gave his Son to die*

<sup>a</sup> Psal. 8. <sup>b</sup> Rom. 12. 1. <sup>1</sup> Joh. 3. 16. <sup>1</sup> Tim. 2. 4.  
<sup>c</sup> Joh. 3. 16.

for

for you, that you believing in him, should not die, but have everlasting life? What though yet you be in your sins? Doth he not bid you <sup>to</sup> turn? and hath he not said, *He will love you freely?* What though you cannot turn to him, nor love him as you would? yet endeavour these in the use of all good means, to be, and do, as God will have you; then doubt not but that God doth love you: and you must wait, till you see it in the performance of his gracious promises unto you.

*Signs to  
know when  
God giveth  
good things  
in love.*

But if you would consider things aright, you may know certainly that the good things you have received of God, are bestowed in love to you. I will onely ask these Questions. Hath Gods mercy made you to bethink your self of your duty and obedience to God? have you had a will to be thankfull upon the thoughts thereof? Or if you find a defect and barrenness herein, hath not this unfruitful and unthankful receiving of good things from God, been a great burden and grief of heart to you? If yea, this is an evident sign that God gave those good things to

a Hoſ. 14, 2, 4.

you



you in love, because this good effect is wrought in you by them. Again, *Do you love God?* Would you love God, and his wayes, and Ordinances yet more? This proveth that *God loveth you*; for *no man can love God, till God have first loved him.* Likewise, do you love the *children of God*? Then certainly you are Gods child, and are loved of God. By these you have proof of your calling and election, how that you are now *translated from death to life.* After which time though God may give you many things in *anger*, as a father giveth correction, yet he never giveth any thing in *hated* and in *wrath*, as he doth to his enemies. *All things work together for good to them that love God*: therefore whatsoever he giveth to such, is in love.

Fifthly, *Prefer the honour and glory of God before, and above all things* that may be beneficial to your self: Prefer likewise the *kindness, and love of God* in the gift, far above the gift it self; then will you never be so taken up with the enjoyment of the gift, as to forget to give praise and thanks to the Giver.

a 1 Joh. 4. 6 1 Joh. 4. 7. 6 1 Joh. 3. 14. d Rom. 8. 18.

Sixthly,

Sixthly, unto the former helps add this: Take upon you with an holy imperiousness over your soul; *Charge your self to be thankful*: and sith you have good reason for it, take no nay. Say with David, *Bless the Lord, O my soul, and all that is within me, bless his holy Name, &c.*

Lastly, to all other means, joyn earnest prayers to God, to give you a thankful heart. It is not all the reasons you can alleadge for it, nor all the moral perswasions you can propound to your soul, can work it, (though these be good means, yea Gods means) if you go about to work your heart to it in the power of your own might, all will be in vain. For as you cannot pray but by Gods spirit, so neither can you give thanks but by the Spirit. Therefore say as David did: *Renew (O Lord) a right spirit in me; and open my lips, that my mouth may shew forth thy praise.*

*a Psal. 103. 1. b Psal. 51. 10. 15.*

SECT.

SECTION I.

*Touching proofs of thanks.*

**I**T is not enough to profess | *How a man*  
and utter praise and thanks | *may ap-*  
to God; you must give proof | *prove his*  
of it. | *thanks.*

First, <sup>a</sup> by devoting and giving your self to God, to be at the will of him who is your *Sovereign Lord*, who giveth you all that you have, who is always giving unto, and always doing you good. <sup>b</sup> Pay your voves unto him that performs his promises to you. Let it appear that you acknowledge him to be such a one, as you say in your praises, and that you stand bound and beholding to him indeed, as you say in your thanks; in that you carry your self in your life towards him, as to him who onely is *Excellent*, who onely is *God*, who is your *God*, the *God* of your life and salvation; and that in all holy service, and in all holy living. For *Thanks-doing* is the proof and life of *Thanks-giving*: and it is a divine saying, *The good life of the Thankful, is the life of*  
<sup>a</sup> Rom. 12 1. <sup>b</sup> Psal. 116. 14.

*Thank-*

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*Thankfulness.* Wherefore every new mercy should quicken your resolution to persevere and increase in well doing, serving God the rather <sup>a</sup> *with gladness of heart because of the abundance of all things.*

Secondly, Do good with those blessings which God giveth you. For every <sup>b</sup> *good gift is given to a man to profit withall, not onely himself, but every member of that body whereof he is part.* Whatsoever good gift God hath given you, whether corporal or spiritual, it must be imployed to Gods glory, and to your neighbours good, as to your own, as God shall minister opportunity. If *riches* (and the same must be understood of health, strength, wisdom, skill &c.) be given to you, you must <sup>c</sup> *honour God therewith*; and as <sup>d</sup> *God doth prosper you in any thing, you must communicate to them that need*; as to the poor, sick, weak, simple, and ignorant. If God give knowledge, faith, spiritual wisdom, ability to pray, or any other of his rich graces, you must not hoard them up, and keep them reserved for your own private benefit; but you must communicate them to others, and improve

<sup>a</sup> Deut. 28.47. <sup>b</sup> 1 Cor. 11.7. <sup>c</sup> Prov. 3.9. <sup>d</sup> 1 Cor. 16.2.

them for the good of others; for the procuring their spiritual good, and edifying them in faith, hope, and love.

By communicating your good and common gifts of God in this sort, you make your self <sup>a</sup> friends with them, against a day of need: and when you honour God, and do good with any the talents which God putteth into your hand to trade with, then you make the best improvement of them. He who thus maketh God his friend in his prosperity, shall certainly find him to be his sure friend in adversity in this life: and when he shall be put out of his Stewardship at death, then <sup>b</sup> he shall be received into the everlasting habitations. When the more you prosper, the better you desire and endeavour to be, and to do more good, this is an infallible proof of true thankfulness, and it is an evident sign that you walk with God in prosperity, as he would have you.

Give all diligence therefore to learn this lesson, <sup>c</sup> how to be full, and how to abound: But know it can be learned nowhere but in *Christ's school*, and can never be practised but by *Christ's strength*. This is it which the Apostle had learned, and said, he was able to

<sup>a</sup> Luk. 16. 9. <sup>b</sup> Luk. 16. 5. <sup>c</sup> Phil. 4. 12. <sup>d</sup> Ph. 4. 12, 13.

doe

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*doe it through Christ that strengthened him. It is a most needful and high point of learning, to be instructed, and to know every where, and in every thing, how to be full, and to abound. Of the two, it is most rare, and more difficult, then to know how to be abased, and to suffer want: which shall be the subject of the next Chapter.*

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CHAP. XI.

*How to walk as in Gods fight, under crosses in all adversity.*

SECTION I.

**E**Very day will bring forth his evil and cross, (*Mat. 6. 34.*) whether lighter and ordinary, or more heavy and rare. The first sort riseth partly from the common frailties of the perverse natures of them with whom you shall converse, and partly from your own, as from techiness, and aptness to take things in ill part. Such are discourtesies from those of whom you looked for kindness; Imperiousness, and too much domineering of Superiors; sullenness,



lennes, negligence, and disregard from inferiors; an awkwardness and crossness in the persons, and things with which you have to deal.

Touching these, the Rule is,

Lay not these to heart, too near you. *Make them not greater then they be through your impatiencie.* *Rules concerning lighter crosses.*  
(as many do) who upon every light occasion of dislike, cast themselves into such an *Hell* of vexation and discontent, that all the blessings they receive that day are scarce observed, or can make their lives comfortable. Whereas wisdom should prevent, and love and wisdom should cover and pass by most of these, seeing as if you saw not: Or if you will give way to any passion at these, let it be with hatred of their and your sin, which is the cause of these and all other crosses. These should occasion you to pittie, and pray for them that give you this offence; and for your selves, who many times without cause take offence. You may (if need require) shew your dislike, and admonish the offender, if so be you do it with *meekness of wisdom*, (*1am. 3. 13.*) But learn hereby to warn your self, that you give not the like offence.

— But

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Rules how  
to bear all  
crosses.

But whether your crosses and afflictions be seeming onely, and in conceit, or indeed, whether from God immediately, or from man; whether light, or heavy: follow these directions. 1. Be not transported with passion and choler, like <sup>a</sup> proud Lamech, and <sup>b</sup> forward Jonas. 2. Be not overwhelmed, or eaten up with grief, like <sup>c</sup> covetous Ahab, and <sup>d</sup> foolish Nabal. But, 3. Bear them patiently. 4. Bear them cheerfully and thankfully. 5. Bear them fruitfully.

Remedies  
against sin-  
ful anger.

Now to help you, that passion and heat of anger kindle not, or at least break not out, or last not:

First, convince your judgment thoroughly, that passion and rash anger is <sup>e</sup> forbidden and hated of God: it is a fruit of the <sup>f</sup> flesh, a work of the <sup>g</sup> Devil, bred and nourished by <sup>h</sup> pride, <sup>i</sup> folly, and <sup>j</sup> self-love. Also that it surpriseth all the powers of right reason, putting a man besides himself, causing him to abuse his tongue, hands, and the whole man; making him, like a fool,

<sup>a</sup> Gen. 4. 23, 24. <sup>b</sup> Jon. 4. 7, 8, 9. <sup>c</sup> 1 King. 21. 4. <sup>d</sup> 1 Sam. 25. 37. <sup>e</sup> Mat. 5. 22. Eccl. 7. 9. <sup>f</sup> Gal. 5. 20. <sup>g</sup> Jam. 3. 14, 15. <sup>h</sup> Pro. 21. 24. <sup>i</sup> Pro. 14. 19. <sup>j</sup> Jon. 4. 1, 2, 3.

to let flie and cast fire-brands at every thing which crosseth him; and that not only against his neighbour and <sup>a</sup> *dearest friends*, but against <sup>b</sup> *God himself*. Consider likewise that it maketh a man out of case to <sup>c</sup> *pray*, hear the <sup>d</sup> *Word*, or to perform any *worship* to God, and unfit to speak or hear reason, or to give or receive good counsel. God barreth such as are froward, the <sup>e</sup> *company of good men*; and saith, That such a one doth <sup>f</sup> *abound in transgression*; and that there is <sup>g</sup> *more hope of a fool* than of him. Wherefore he must needs be exposed to all the <sup>h</sup> *judgments* of God, temporal and eternal. By these and such like thoughts, work your self to an ill opinion of this vice, and to such a loathing of it, that you may beware and shun it.

Secondly, Observe watchfully when anger beginneth to kindle and stir in you; and before it flame and break forth into your tongue or hand, *set your reason a work*; let it step before it, to hold it in and bridle it. Nay, *set Faith a work*, having in readiness and calling to mind such pregnant Scri-

*a* 1 Sam. 20. 30, 33. *b* Ion. 4. 9. *c* 1 Tim. 2. 8.  
*d* 1 Pet. 2. 1. Iam. 1. 19. *e* Pro. 21. 14. *f* Pro. 29. 22.  
*g* Pro. 29. 20. *h* Pro. 19. 19.

tures as these. \* *Be angry, but sin not.* And, *Anger resteth in the bosom of fools.* And say thus: Shall I sin against God? Shall I play the fool?

*Rules shewing when a man sinneth in his anger*

Then you sin, and play the fool in your anger, first, when it is without cause, as when neither God is dishonoured, nor your neighbour or your self indeed injured: when it is for trifles, and onely because you are crossed in your will and desire, and the like: but chiefly when you are angry with any<sup>c</sup> for *well-doing*. Secondly, though you have cause, yet if it be severed from love to the person of him with whom you are angry, so as you neglect the common and needful offices thereof. Thirdly, when it exceedeth due measure, as when it is over-much, and over-long. Fourthly, *anger* is sinful, when it bringeth forth evil and unseemly effects; such as neglect, or ill performance of duty to God or man; also when it breaketh out into loud clamorous reviling, or snappish speeches, or into stamping, staring, flogging, churlish, sullen or dogged behaviour, or when it breaketh out into any injurious act.

*a* Eph. 3. 26. *b* Eccl. 1. 9. *c* 1 King. 22. 24, 25.

Thirdly,

Thirdly, If you cannot keep anger from rising and boyling within you, yet be sure that you *bind your tongue and hand to the good behaviour.* Make a *Covenant* with them; and charge your self not to shew anger, nor to partake with it any further: then considerate reason and good conscience shall advise you. <sup>a</sup>Set a *Law* to your self, that you will not chide nor strike, while you are in scalding heat of anger: If there be cause of either, defer it untill you be your self. If you say, that if you do not correct and reprove in your heat, you shall do neither of them at all: I answer, that in saying so, you discover a great deal of impotencie, folly, and corruption. I am sure you never do either of them well in passion. And conscience of duty should lead you to chiding and correcting, when there is cause, not passion: for, in it, you serve and revenge your self upon the party, but not God.

Fourthly, Both before, and when you are in a chafe, see <sup>b</sup>God by the eye of your faith coming in, hearing you, and looking upon you. This will make you whist and quiet; causing you not only to hold your

<sup>a</sup> Ps. 39. 1. Ps. 141. 3. <sup>b</sup> Ps. 111. 4. 5.

hands and tongue, as you find by experience you use to do when some reverend friend commeth in, but this will cool and abate your very inward heat and passion.

Fifthly, If you feel your corruption and weaknes to be such, and the provocation to anger to be so great, that you fear you cannot hold; then, if it be possible, avoid all occasions of anger; remove your self, (but in a peaceable and quiet manner) from the person, object, or occasion thereof. And at all times *shun the company of an angry man*, as much as your calling will give you leave, *lest you learn his wayes.*

Sixthly, Howsoever it may happen that anger do kindle in you, and break out; Be sure that you subdue it before you grow into *hatred* of him with whom you are angry. For this cause, <sup>b</sup> *Let not the Sun go down upon your wrath*: you know not what hatred it may hatch before morning. And the means which I know to subdue it, is, If you find your heart to boyl against any, *pray heartily to God for him in particular for his good.* This you are commanded, And be so far from seeking revenge, that you force your self to be loving and kind, shew-

a Pro. 22. 24, 25. b Eph. 4. 16. c

ing



ing all good offices of love with wisdom, as you shall have occasion; *'Overcome evil with good.* Pray also to God for your self, that he would please to subdue this passion for you. This act of love to him in praying for him, performed before God, before whom you dare not dissemble, will excellently quench wrath, and prevent hatred against him with whom you were angry, and will give proof between God and your conscience, that you love him.

If pleading for your self, you shall say, It is my natural constitution to be cholerick, and flesh and blood will have their course: Know, this is to nourish your passion: know also it is a wicked and hateful constitution of the body, which came in with the fall; And <sup>b</sup> *flesh and blood shall not inherit the kingdom of God.* Say not, I am crossed and provoked, never any the like, *'Christ* was more injured and more provoked, yet was never in a chafe. And you provoke God a thousand times more every day, yet he is patient with you. Say not, It is such a headstrong passion, that it is impossible to one who is of a cholerick

*a* Rom. 12. 19, 20, 21, *b* 1 Cor. 15. 50, *c* 1 Pet. 2. 23. Heb. 12. 2, 3.

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nature, thus to bridle and subdue it. For I can assure you, that by using the former means, if a man also do oft and much shame and abase himself before God for his passion and folly, and daily repent thereof, and be watchful over himself, he may of a most cholerick man become most meek before he die. I have seen it in old men, (whose age in it self giveth advantage to tuchiness and frowardness) who were exceeding passionate in their youth, yet through the grace of God, by constant conflict against this vice, have attained to an admirable degree of meekness.

Next, as carnal anger, so *worldly grief* must be avoided in all sorts of crosses. For by it you repine against God, fret against men, and do make your self unfit for <sup>a</sup> natural, civil, and spiritual duties; and if it be continued, <sup>b</sup> it worketh death.

*Remedy  
against  
worldly  
grief.*

The best remedy against *worldly sorrow for any cross*, is to turn it into *godly sorrow for sin*, which is the cause of the cross. This will cause *repentance to salvation*, never to be repented of; and will drive you to Christ, in whom if you believe, you shall

<sup>a</sup> 1 King. 21. 2. <sup>b</sup> 2 Cor. 7. 10. <sup>c</sup> 2 Cor. 7. 10.

have

have joy and comfort, even such *joy unspeakable*, which will dispel and dry up both this, and all other griefs whatsoever. For godly sorrow doth alway in due time end in spiritual joy.

SECTION 2.

*Of bearing all crosses patiently.*

**I**N the third place I told you, that you must bear all your afflictions and crosses patiently. By *Patience*, I do not mean a *Stoical senselesness*, or blockish stupidity, like that of *Issachar*; Nor yet a *counterfeit patience*, like *Esaus* and *Absaloms*; Nor a *meer civil and moral patience*, which wise *Heathens*, to free themselves from vexation, and for vain-glory, and other ends attained unto; Nor yet to a *praphane patience*, of men insensible of Gods dishonour; Nor a *patience per force*, when the sufferer is merely *passive*: But a *Christian holy patience*, wherein you must be sensible of Gods hand; and when you cannot but feel an unwillingness in nature to bear it, yet for conscience

a 1 Pet. 1. 6, 8. b Gen. 49. 14, 15. c Gen. 27. 41, 42.  
d 2 Sam. 13. 22. e Rev. 1. 2.

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to Gods commandment you do submit to his will, and that voluntarily, with an *active patience*, causing your self to be willing to bear it so long as God shall please: like the *patience of Christ*; *Not my Will, but thine be done*. The excellencie of Christs suffering was not in that he suffered, but in that he was *obedient in his suffering*; He was <sup>b</sup> *obedient to the death*. So likewise no mans suffering is acceptable, if he be not active and obedient in suffering.

*A description of Christian patience.*

*This patience is a grace of the Spirit of God, wrought in the heart and will of man through believing and applying the commandments, and promises of God to himself; whereby, for conscience sake towards God, he doth submit his will to Gods Will, willing quietly to bear without bitterness and vexation, all the labours, changes, and evil occurrences which shall befall him in the whole course of his life, whether from God immediately, or from man: as also to wait quietly for all such good things which God hath promised, but yet are delayed and unfulfilled.*

To induce you to get, and to shew forth this holy *Patience*, know that <sup>d</sup> *you have need*

<sup>a</sup> Phil. 2. 8. <sup>b</sup> 1 Pet. 2. 19. <sup>c</sup> Heb. 10. 36.

of

of it, and that in these respects.

1. You are but *half a Christian*, Induc-  
ments to  
patience.  
you are imperfect in your parts,  
you want a principal part, if you

want patience. Thus S. James argueth, implying that he that will be<sup>a</sup> entire, and want nothing to make him a Christian man, he must have patience. This *passive obedience* is greater then *active*: it is more rare, and more difficult to obey in suffering, then to obey in doing.

2. You have not a sure possession of your soul without patience. In patience<sup>b</sup> possess ye your souls, saith our Saviour. A man without patience is not his own man; he hath not power,<sup>c</sup> nor rule over his own spirit, nor yet of his own body. The tongue, hand, and feet of an impatient man will not be held in by reason. But he that is patient enjoyeth himself, and hath<sup>d</sup> rule over his spirit; no cross can put him out of possession of himself.

Thirdly, there are so many oppositions and lets in your race and growth of Christianity, that without patience to suffer and to wait, you cannot possibly bring forth

<sup>a</sup> Jam. 1. 4. <sup>b</sup> Luk. 21. 19. <sup>c</sup> Pro. 25. 28. <sup>d</sup> Pro. 16. 32.  
<sup>e</sup> Rom. 8. 25.

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good fruit to God, nor hold-out your profession of Christianity to the end, but shall give off before you enjoy the <sup>a</sup> promise. Therefore you are bid to <sup>b</sup> run with patience the race which is set before you. And the good ground is said to bring forth fruit with <sup>c</sup> patience. And the faithful are said <sup>d</sup> through faith and patience to inherit the promises.

Fourthly, *Patience* worketh <sup>e</sup> experience, without which no man can be an expert Christian; this experience being of the greatest use to confirm a Christian soul in greatest difficulties. This be said of the necessity, together with the benefit of Patience, that you may love it, and may desire to have and shew it.

By what means you may attain it, followeth.

Means of  
patience.

First, you must be after a sort *impatient*, and must spend your passion on your lusts which war in your members. Fall out with them, <sup>f</sup> mortifie them: for nothing maketh a man impatient, so much as his lusts do; both because they will never be satisfied, and it is death to a man to be crossed in them; and

<sup>a</sup> Heb. 10. 6. <sup>b</sup> Heb. 12. 1. <sup>c</sup> Luk. 8. 15. <sup>d</sup> Heb. 6. 2.  
<sup>e</sup> Rom 5. 5. <sup>f</sup> Col. 3. 5.

because



because the fulfilling of lusts doth cause a guilty Conscience, whence followeth impatience, and troublesom vexation upon every occasion; like unto the raging Sea, which with every wind doth foam and rage and *'cast up nothing but filth and dirt.* And as S. James saith, *'Whence are wars and brawlings?* so I say of all other fruits of impatience; but from your *lusts that war in your members?* Take away the causes of impatience, then you have made a good way for patience.

Secondly, Lay a good foundation of patience; you must be *humble and low in your own eyes*, through an apprehension that you are less then the least of Gods mercies, and that your *'greatest punishments are less then your iniquities have deserved.* As any man hath abounded in humility, so hath he abounded in patience: witness the examples of *Abraham, Moses, Iob, David,* and others.

Thirdly, Store your heart with *faith, hope, and love*: these, either of these do calm the heart, and keep it steady. For besides that they quiet the heart in the main, giving assurance of Gods love in Christ;

a Isa. 57. 26. b Jam. 4. 1. c Ezr. 9. 13.

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*For being justified by faith, we have peace with God, and rejoyce in hope, whence joy and patience in tribulation. And who can be impatient with him whom he loveth with all his heart and strength? These graces also do furnish a man with an ability of spiritual reasoning and disputing with a disquiet soul, whereby it may be quieted in any particular disquietment.*

Wherefore the fourth means of patience is, to do as *David* did, whensoever you find your heart begin to boyl, and to be impatient, you must (before passion hath got the bit in the teeth, and carried you out of your self into height of impatience) *ask your soul what is the matter, and why it is so disquieted within you?* This do seriously, and your heart will quickly represent to your thoughts such and such cross, or crosses, stretched out upon the tenters of manifold aggravations. All which you must answer by the spiritual reasoning of your *faith*, grounded on the *Word of God*, whereby you may quiet your heart; and put it to silence.

Whatsoever the afflictions be that may trouble you; you may be furnished with

*a Rom: 5. 3, 4. b Psal. 42. 11.*

reasons

reasons why you should be patient, taken (1) from God that sent it: (2) from *your self*, on whom it lieth: (3) from the nature and *use of the affliction it self*: (4) by considering the *evils of impatience*: (5) by *comparing the blessings you have*, and are assured that you shall have, *with the crosses you have*, especially if patiently endured. You shall from all these considerations, see reason why your heart should be quiet under the greatest afflictions.

First, consider well, that whatsoever the trouble and cross be, and whatsoever be the instrument of it, either in the sense of evil, or in the want of good promised, *God your Father* hath sent it; even he who (1) doth all things according to the wisdom and counsel of his will; (2) who doth afflict with most tender affection; (3) who correcteth and afflicteth in measure; (4) who hath always holy purposes and ends in all afflictions, and that for your good.

First, consider that it was God that did it. *There is no evil (scil. of punishment) in a city, which the Lord hath not done, saith Amos.* *It is the Lord, let him do what*

*a Amos 3.6. 2 Sam. 16. 10. b 1 Sam. 3. 16.*

*seemetb*

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seemeth him good, saith Eli. <sup>a</sup> I opened not my mouth, saith David. because thou (Lord) didst it. <sup>b</sup> The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord, saith Job.

All this God doth to his children with <sup>a</sup> a fatherly affection in much love and pity. He hath your soul still in remembrance while you are in adversity. Yea, he beareth some part of the burden with you: for (speaking after the manner of man) he saith, that <sup>d</sup> in all the afflictions of his children he is afflicted. <sup>e</sup> He delighteth not in afflicting the children of men, much less in afflicting his own children.

If you ask, why then doth he afflict, or why doth he not ease you speedily? I ask you, why a tender-hearted father, being a Surgeon, who is troubled & grieved at the pain and anguish which he himself caused his child to feel with corrosives or hot irons, would notwithstanding apply the burning irons, and suffer those plaisters to vex him for a long time? You will say, Sure the wound and malady of the child required it, and that else it could not be cured. This is the

<sup>a</sup> Psal. 39.9. <sup>b</sup> Job 1. 21. Hos. 6.1. <sup>c</sup> 1 Sam. 2. 6, 7. <sup>d</sup> Heb. 12. 5, 6. <sup>e</sup> Isa. 63. 9. <sup>f</sup> Lam. 3. 33.

case betwixt God and you: Gods heart is tender, and yearneth towards you, when his hand is upon you; therefore bear it patiently.

3. *God<sup>a</sup> afflicteth you in measure*, fitting your affliction for *kind, time, and weight*, according to your need, and according to the strength of grace which he hath already given you, or which certainly he will give you. He doth<sup>b</sup> *never lay more upon you then what you shall be able to bear*; and he will always with the cross and temptation make a way to escape. The husbandman will not always be *plowing and harrowing* of his ground, but onely giveth it *so many earths, and so many tyues*, to some more, to some less, as the ground hath need, and as it can bear them: so likewise he thresheth his divers sorts of grain with *divers Instruments*, according as the grain can endure them; *The fitches are not threshed with a threshing instrument, neither is the cart-wheel turned about upon the cummin; bread-corn is bruised, because he will not be threshing it, nor break it with the wheel of his cart, nor bruise it with his horse-men.* If the husband-

*a* Isa. 27. 8. *b* 1 Cor. 10. 13. *c* Isa. 28. 24, 25. *d* Isa. 28. 26, 27, 28.

man

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man do all this by the discretion wherewith God hath instructed him: Can you think that <sup>a</sup>God who is wonderful in counsel, and excellent in working, will plow and harrow any of his ground, or thresh any of his Corn, above that which is fit, and more then his ground and corn can bear? Should not you (his ground and corn) be patient at such tillage, and at such threshing?

4. Gods end in afflicting is always his own glory in your good, as to humble you, and to bring you to a sight of your sin, to break up the fallow-ground of your heart, <sup>b</sup> that you may sow in righteousness, and reap in mercy; to harrow you, that the seed of grace may take root in you. All Gods afflictions are either to remove impediments of grace; (<sup>c</sup>By this, saith Esay, shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin.) All the plowing is but to kill weeds, and to fit the ground for seed; all the threshing and winnowing is but to sever the chaff from the corn; and all the grinding and boulding by afflictions, is but to sever the bran from the flowr, that <sup>d</sup>Gods people may be a pure meat-offering accept-

<sup>a</sup>Isa. 28. 29. <sup>b</sup>Hos. 10. 12. <sup>c</sup>Isa. 27. 9. <sup>d</sup>Isa. 66. 20.



able to him. Or else he afflicts, that his children might have experience of his love and power in preserving, and delivering them; or that they might have the exercise, proof, and increase of faith, <sup>a</sup> hope, love, and other principal graces, *scil.* to work patience and experience by them; which serve for the beautifying and perfecting of a Christian. <sup>b</sup> God doth judge his children here, that they may repent, and be reformed, *that they may not be condemned with the world.* Gods end in chastising you, shall be found to be always for your good, that you shall be able to say, *It was good for me to be afflicted:* For it is that you may be partakers of his holiness, and accordingly of his glory and happiness. Bear therefore all afflictions patiently; for they are for your good.

If this be your cross and trouble, that you want many of the graces and good gifts of God which he hath promised: Know also that this deferring to give graces and comforts, is of God, not out of neglect or forgetfulness of you; but of set, wise, and good purpose even to you-ward, as to inkindle your desires more and more after them, and it may be that you should seek them in a

*a Rom. 5.4. b 1 Cor. 11. 12. c Psal. 119. 67, 71.*

better

better manner. It is likewise to try your faith and hope, whether you will do him that honour, as to wait and rest upon his bare word. When you are fit for them, you shall have them. You must therefore work your heart yet to wait patiently for them, considering the faithfulness and power of God that promised, and how that *'all the promises of God are Yea and Amen in Christ.* He is wise, true, and able to fulfill them in due time, and in the best manner: for, *<sup>b</sup>faithful is he that hath promised, and will fulfill it; and yet a little while, and he that shall come will come, and will not tarry.*

Secondly, when the soul beginneth to be disquieted, consider with your self how unworthy you are of any blessing, how worthy you are of Gods curses, yea of eternal damnation in hell, and that justly because of the sin of your nature, and wicked actions of your life. When you shall do thus, your heart will be quiet and content; you will say with the Church, (whatsoever your trouble be) *'I will bear the indignation of the Lord, for I haue sinned against him.* He that doth acknowledge that he hath deserved to be *hanged, drawn and quartered*

*a 2 Cor. 11:29. <sup>b</sup> Heb. 10. 23. 37. c Mic. 7. 9.*

for

for an offence against the King; if the King will be so merciful that he shall escape only with a *severe whipping*, to remember him of his disloyalty, (though he smart terribly with those lashes) yet in his mind he can bear them patiently, and gladly. If you can think thus: I deserve more punishment in this kind, nay in any other, together with this, in all other with this one, or with these few; my punishment is *less then mine iniquities deserve*: for I might have been frying in *Hell* long since, and have been past all means and hope of salvation; but I *live*, and have time and means to make a good use of my afflictions: These thoughts will cause you to say, *Why am I? Why is living man sorrowful?* that is, impatiently sorrowful; or *why doth he complain*, (saith the <sup>b</sup> Prophet?) what? shall *man* who is punished for his *sin*, but not fully to his desert, yet complain? for he yet *liveth to search his ways and turn to the Lord, and seek mercy*. Say with the Church in all your distresses, *It's Gods mercy it is not worse: It is Gods mercy I am not utterly consumed.*

Thirdly, When your soul beginneth to

<sup>a</sup> Ezr. 9. 13. <sup>b</sup> Lam. 3. 39. <sup>c</sup> Lam. 3. 40. <sup>d</sup> Lam. 3. 19, 20, 21, 22.

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• baffle and be out of quiet under afflictions, whether inward in soul, or outward in body or state, consider the nature and use of them to you-ward. To the eye and touch of sense they are <sup>a</sup>evil, and as poyson, things hurtful and dangerous; but to the eye and touch of faith they are good, and as *good physick*, most healthful to the soul. <sup>b</sup>and saving. *God the skilful Physitian* hath quite altered the nature of crosses to his children. He that bringeth light out of darkness, so tempers afflictions, that they become good *antidotes and preservatives against sin*, and *good purgatives of sin*. The core, sting, and curse of the crols which remaineth to a wicked man, is by Christs patient suffering and Gods mercy taken quite away out of the afflictions of believers. *Afflictions* to the godly, are not properly *punishments* serving to pacifie Gods wrath for sin, but are only *chastisements* to remove sin, and are *exercises of graces*, and *means* of holiness. For they serve either to prevent evil, or to reform it; either to make way for grace, or to quicken and increase grace, or to discover and give proof of it. *God is as a wise*

<sup>a</sup> Heb. 12. 11.    <sup>2</sup> Cor. 4. 16.    <sup>b</sup> 1 Cor. 4. 17, 18.  
<sup>c</sup> Isa. 22. 9.

and

and skilful Goldsmith, he knows how to purge his Gold, by casting it into the fire of affliction, which fire is not the same to the *dross*, which it is to the *gold*; it consumes the *dross*, but refineth the *gold*, that it may be fit to be made a vessel of Honour. Fire serveth to try Gold, as well as to purge it; for pure gold, though it remain in the fire many dayes, the fire cannot waste it; when it is once pure, it will hold its weight still for all the burning. Hence it is the *Psalmist* saith, *It is good for me, that I have been afflicted, that I might learn thy statutes.* And the *Apostle* saith, *All things work together for good to them that love God.* He is a forward and foolish person, who being sick of a deadly disease, doth not patiently and gladly endure the gripings, and extreme sickness of stomach and bowels, when he knoweth that this sickness caused by bitter physick, is for his health.

*Obj. 4.* You will say, If you could find that your *afflictions* did you any good, you should not only be patient, but glad under any afflictions.

*Ans.* I answer; Whatsoever you feel, *faith* in Gods Word will tell you, that they

a 1 Pet. 1. 7. b Ps. 119. 67, 71. c Rom. 8. 28.

both

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both now do you good, and hereafter you shall feel the benefit of it. *The benefit of physick is not always felt the day you take it, but chiefly when the Physick hath done working.* The chief end why God trieth and purgeth you by affliction, is, that he may humble you, and prove you to do you good at your latter end. Read *Deut. 8. 15, 16.* You should therefore be patient in the mean time.

Fourthly, If yet your heart begin to be disquieted because of such or such an affliction, *Consider with your self what harm impatience will do you, compared with the good that will follow the patients enduring of it.* For besides it depriveth you of your right understanding, and maketh you to forget self, as I have said, even to forget your duty both to God and man; it is the readiest means to double and lengthen the affliction, and not to abate it and take it off. That Parent which intended to give a child but light correction, if this child be impatient and catch at the rod, and struggleth to get the rod, or to get away by force from him, is hereby more incensed, and doth punish him more severely. But if in any affliction you do *patiently submit your self under Gods*  
mighty



<sup>a</sup>mighty hand, ( besides that ease and quiet it giveth to the soul, and experience and hope which it worketh in you ) it is the readiest means of seasonable deliverance out of it ; for then God will exalt you in due time, God is wise, and too strong to be overcome by any means but by strong prayer and <sup>b</sup> humble yieldance to his will.

Fifthly, If yet your soul be disquieted within you at any crosses, That you may quiet your soul, you must not (as most do) take only into the one scale of your consideration the weight and number of your crosses, together with such and such aggravations ; but withall put into the other scale the manifold mercies and favours of God, both in the evils you have escaped, and in the benefits which heretofore you have received, and do now enjoy, and which you (believing) have cause to hope to receive hereafter. But amongst all his mercies forget not this one which you have already : God hath given Christ unto you, whereby he himself is yours, and is your portion. Now, if you have Christ, you have with him <sup>c</sup> all things also which are worth the having.

a 1 Pet 5.6. b Hos. 12.4. c Rom. 8.32.

When

When you have thus weighed unpartially blessings and mercies against crosses, you will tell me, that for one or t<sup>wo</sup>s you have an hundred blessings, yea, *a blessing in your crosses*; and you will say, that this *one mercy of being in Christ*, it alone weigheth up all crosses, maketh them as light as nothing, giving you so much matter of joy and thanks, even in the midst of affliction, that you can neither have cause, nor time to be impatient, or to repine at any affliction, but to *rejoyce even in your tribulations*.

And as for the time to come, when you think thereof, you will, with the Apostle Paul, when you have cast up all your crosses and sufferings of this present time, yet reckon that they are not worthy to be compared with the glory that shall be revealed in you: For they are but *short* for time, and *light* for weight, being compared with the *everlasting weight of glory* which they will cause to you, if you endure them patiently. I will say nothing of the shortness and lightness of your afflictions, in comparison of the far more intolerable and eternal weight of torments of Hell which you escape. And in comparing afflictions with glory, I will

a Ps. 119. 71. b Rom. 5. 1. 2. 3. r Rom. 8. 18.

point

point out to you onely the *Apostles gradation*: You shall haue for *affliction* glory, for *light affliction* weight of glory, for *short affliction* an *eternal* glory, for common and ordinary affliction *excellent* glory. And albeit it might be thought that he had said enough, yet he addeth degrees of comparison, yea goeth beyond all degrees, calling it *more excellent*, far *more excellent*. For thus he saith: *Our light affliction, which is but for a moment, worketh for us a far more excellent and eternal weight of glory.* Indeed, you must not <sup>b</sup> look at the things which are seen with the eye of sense; but at things which are not seen (which are *spiritual* and *eternal*) seen only by the eye of faith.

*Doubt.* You will say, If you did bear afflictions for Christ, then you could thus think, and thus expect; but you oft times suffer affliction justly for your sin.

*Ans.* I answer, Though this place principally point at martyrdom and suffering for Christs cause, yet it is all one, in your case, if you will bear afflictions patiently for his sake.

a 2 Cor. 4. 17. b 2 Cor. 4. 18.

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*A man may  
suffer for  
Christ two  
wayes.*

A man may suffer afflictions for Christ, two wayes. First, when he suffereth for his religion and for his cause. Secondly, when a man suffereth any thing which God layeth upon him, quietly, for Christs will and commandment sake. This latter is more general then the former, and the former must be comprehended in this latter: else the former suffering for Christs cause, if it be not in *love* and obedience, and for Christs sake, out of conscience to fulfill his will, is nothing; whereas he that endureth patiently Gods just punishment for sin, for Christs sake endeavouring to submit his will to the will of Christ, this man suffers, that is, patiently endureth affliction for Christ, though he never be put to it to suffer for profession of Christ. And if such a one were put to it, he would readily suffer for Christs cause. And such afflictions as these, thus patiently endured, work also this excellent weight of glory, as well as the other.

By these and the like reasonings of faith you may work your soul to patience; as *David* and others have done, by casting

a 1 Cor. 4. 18. b Ps. 42. Ps. 44.

anchor

anchor on God and on his word, fixing their stay and hope in God. Let the issue of your reasoning be this, *I will wait on God, and yet for all matter of disquietment praise him who is the health of my countenance, and my God.* Thus <sup>a</sup> David quieted his heart, when he heard tidings, that his City Ziklag was burnt, and that his wives, and all that he had, together with the wives and children, and all that his soldiers had, was carried captive, and when he saw that his souldiers began to mutine, and when he heard them speak of stoning him, *he encouraged himself in the Lord his God.* And good Jehosaphat in his desperate condition cast anchor here, saying, <sup>b</sup> *O our God, we know not what to do, but our eyes are on thee.* Thus by the exercise of your hope in God, the heart may be wrought unto much patience and quiet in all distresses. Thus much be said of the fourth means of patience, in the several branches of it.

A fifth means of patience, is : *observe the patience of others, as of the Prophets, and faithfull servants of God, who are recorded in Scripture, and left as<sup>c</sup> examples of suffering affliction, and of patience.* We

<sup>a</sup> 1 Sam. 30.6. <sup>b</sup> 2 Chron. 20.12. <sup>c</sup> Jam. 3.5.

N

count

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count them happy that endure, saith James. You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitifull and of tender mercy. But especially represent to your thoughts the patience of your head and Saviour Jesus Christ, whom you pierced by your sins, who <sup>a</sup> as a Lamb dumb before the shearers, opened not his mouth. Now if you would consider him who is the Author and finisher of your faith; who <sup>b</sup> endured such contradiction of sinners, and such intolerable anguish of soul, when he wrestled with his Fathers wrath: then you should not be wearied, nor faint in your minds, When you are under any affliction. If with Christ you set the joy before you, you shall be able to endure the cross, and despise the shame of all persecution for well doing, and shall so run that race that is set before you with patience, that you shall in the end sit down with <sup>c</sup> Christ, at the right hand of the throne of God.

Sixthly, and lastly, Pray much for patience, waiting patiently for it: and without doubt the <sup>d</sup> God of Patience and consolation, who hath commanded it, who seeth that you

a Isaiah 53. 7. b Heb. 12. 1, 2, 3, &c. c Heb. 12. 2. Rev. 3. 21. d Jam. 1. 4, 5.

have



have need of it. who hath promised to give you all your petitions which you make according to his will, will surely give you patience.

SECTION 3.

*Of bearing afflictions thankfully and fruitfully.*

**T**O bear adversity and afflictions well, it is not enough that you bear them patiently, because you deserve them, and because they came from God; but you must bear them <sup>a</sup> *thankfully*, <sup>b</sup> *cheerfully* and *comfortably* (because they are as you heard) for your <sup>c</sup> *good*. We do not only patiently endure the hand of the *Surgeon*, & the potions of the *Physician*, but we do thank them, pay them, and are glad of their receipts, though they put us to pain. Count it exceeding joy, saith Saint James. When you fall into divers temptations, knowing this, that the trying of your faith worketh patience, &c.

*Of bearing crosses thankfully.*

<sup>a</sup> Lam. 3. 22, 23. Job 1. 21. <sup>b</sup> Rom. 5. 3. <sup>c</sup> Psal. 119. 71. Lam. 3. 27. <sup>d</sup> Jam. 1. 2, 3.

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Of bearing | Last of all, unto patience and  
crosses | thankfulness, you must add <sup>a</sup> fruit-  
fruitfully. | fulness and growth of grace; this  
should be the fruit of all crosses and afflictions, that with *David* you may be better for them, and that you may with <sup>b</sup> *Job* come out of them like gold refined and purged from dross. Therefore God doth chasten you as he did *Jacob*: *This is all the fruit, to take away your sin, and that you should be <sup>d</sup> partaker of his holiness.* Be better therefore for crosses: then God hath his end, when after his plowing, harrowing, and threshing of you, he shall reap the crop of well doing, which he reapeth not so much for himself, as for you: for *the ground that bringeth fruit meet for him that dresseth it, receiveth blessing from God.* All good works are treasured up in heaven for the doers thereof.

When you have learned this lesson also, *How to be abased and to suffer need, as well as how to be full and to abound,* together with all the forementioned directions, how at all times, and in all things to walk with God, you shall approve your self to be a good *Scholar* in the *School of Christ*, one of

<sup>a</sup> *Psal.* 119. 67, 71. <sup>b</sup> *Job* 23. 10. <sup>c</sup> *Isa.* 27. 9. <sup>d</sup> *Heb.* 12. 10. <sup>e</sup> *Heb.* 6. 7. <sup>f</sup> *Phil.* 4. 11, 12.

the

the highest form, a good proficient in the profession of Christianity, one that hath walked far with God; and you shall hereby declare, that you are neither <sup>a</sup>barren nor unfruitfull in the knowledge of our Lord Jesus Christ.

Thus much concerning the *outward frame*, and form of your life and conversation, according to which you must walk with God. The *inward truth* and life of all this, which is *doing all in uprightness*, remaineth to be spoken unto, which followeth.

a 2 Pet. 1. 5, 6, 7, 8.

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## CHAP. XII.

### *Of uprightness.*

#### SECTION. I.

**A**LL which I shall write concerning *uprightness*, will meet in this point. *In your whole walking with God, you must be upright.* Both these, to walk with God, and to be upright, are joyned in this precept <sup>b</sup>walk

b Gen. 17. 1.

*with*

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*With me, and be perfect or upright.* He speaketh not of an absolute perfection of degrees, in the fulness of all graces, which is onely aymed at in this life, towards which a man by watchfullness, and diligence may come nearer and nearer, but is never attained until we come to *Heaven*, amongst *the spirits of just men made perfect*. He speaketh here of the perfection of parts, and of truth of grace in every part, expressing it self in *unfainedness of Will, and endeavour*: which is *uprightness*.

That you should be sincere and upright, read *Ioshua 24.14.* *1 Chr. 28.9.* And the Apostle telleth you, that *sith Christ Iesus your passeover is slain, you must keep the seven dayes feast of unleavened bread*, (which shadoweth forth the whole time of our life here) *with the unleavened bread of sincerity and truth*. The examples of *Noah*, *Iob*, *Nathaniel*, with many others in the *Scripture*, are therefore written, that of them you may learn to be upright. There is a special reason why you should be upright.

Reasons of | *1. First Your God with whom*  
 upright- | *you walk, is perfect and upright:*  
 ness. | *he is truth, He loveth truth in*

<sup>a</sup> Heb. 12.25. <sup>b</sup> 1 Cor. 5.7,8. <sup>c</sup> Gen. 6.9. <sup>d</sup> Job 1.  
<sup>e</sup> 1 Ioh. 1.47. <sup>f</sup> Mat. 5.48. <sup>g</sup> Psal. 51.6. the

*the inward parts*; all his works are done in truth; and there was<sup>a</sup> no guile ever found to be either in the mouth, hand, or heart of your head *Christ Jesus*. Now, you should please God, and be like your Father, and like your head *Christ Jesus*, following his steps.

Secondly, *It is to no purpose to do that which is right in Gods sight, in respect of the matter of your actions, if in the truth and disposition of your soul you be not upright therein.* For the best action void of uprightness, is but like a well proportioned body without life and essential form. And that is counted as<sup>b</sup> not done at all to God, which is not done in uprightness. This exception is taken against *Amaziah's* good actions. It is said, *He did that which was right in the sight of LORD, but he did it not in uprightness, he did it not with a perfect heart.*

Thirdly, the best actions without uprightness, do not onely lose their goodness, but in Gods account are held to be *abominable evils*. Such were the<sup>d</sup> *Prayers and sacrifices* of hypocritical Jews. For

<sup>a</sup> 1 Pet. 2. 21, 22. <sup>b</sup> Zach 7. 5, 6. <sup>c</sup> 2 Chr. 25. 2. <sup>d</sup> Isa. 1. 13 14. Isa. 66. 3.

God holdeth such actions, and such services, to be meer<sup>r</sup> flattery, lying, and mocking him to his face.

Now, because there is none so ready to presume and say, he is upright, as is the hypocrite. So<sup>b</sup> Ephraim; *In all my labours they shall find no iniquity in me: that were sin.* And because there are none so ready to doubt, whether they be upright, as are the tender hearted and sincere. So it was with<sup>c</sup> David, when he prayed to have a right spirit renewed in him. It will be needfull and usefull that I shew you what uprightness is, & by what infallible marks you may know whether you be upright or no.

*Christian uprightness* (for of that I mean) is a saving grace of the holy Ghost, wrought in the heart of man rightly informed in the knowledge of God in Christ, whereby his heart standeth so entirely and sincerely right to God-ward, that in the true disposition, bent, and firm determination of his Will, he would in every faculty and power of soul and body approve himself to be such a one, as God would have him to be, and would do whatsoever God would have him to

*A description of Christian uprightness*

a Psal. 78. 34. 36, 37. b Hos. 12. 8. c Psal. 51. 10.

do



do; and all as God would have him, and that for, and unto God.

The *Author* of this uprightness, is, Gods *sanctifying spirit*.

The *common nature* of it, wherein it agreeeth with other graces, is, it is a *saving grace*. It is *peculiar* to them that shall be saved: for onely they are endued with it: but it is *common* to all, and to each of that sort, who are effectually called.

The *proper seat* of this grace is the *will*.

The *ground or spring* in man, from whence through the speciall Grace of the Holy Ghost, it riseth, is, a *sound knowledge of God and of his will*, touching those things which the will should choole and refuse; and from *faith in Christ Jesus*, the conduit-pipe through which every believer doth, of his fullness of uprightness, receive this grace to be upright. Hereby Christian uprightness which may be in a meer natural, superstitious and misbelieving man, yea, in an Heathen Idolater; for even such may be unsained in their actions in their kind, both in actions civil and superstitious, doing that which they do, in their ignorance and blindness without dissimulation either with God or man; This *S. Paul* did before

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his conversion, he did <sup>as</sup> he thought he  
ought to do.

*The form and proper nature of uprightness,*  
is the good inclination, disposition and firm in-  
tention of the will to a full conformity with  
Gods will, and that not in some faculties  
and powers of man, or in some of his acti-  
ons, but universally for subject and object,  
he would be entire and sincere in all his  
parts, and in all things; he would be and do  
as God would have him to be and do,  
making Gods will revealed in his Word and  
works, to be his will, and Gods known ends  
to be his ends.

This holy uprightness expresseth it self  
in three actions: two inward, the other both  
inward and outward.

<i>Three acts inseparable from up- rightness.</i>		First, It sheweth it self in a well-grounded and unfained pur- pose and resolution to cleave to the Lord, and to make Gods will to be his will. This is an act of the will guided and concluded from sound judge- ment.
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The second act is an *unfained desire*,

*a* Acts 26.9. *b* Acts 12.23. Psal. 119. 57. 106. Heb.  
13. 18. Psal. 119. 40.

*and*

*and longing of the heart to attain that his good purpose and resolution, willing or desiring in all things to live honestly, and to live worthy the Lord in all well pleasing; longing (with David) after Gods precepts. This is an act of the affection of desire, a motion of the will, drawing a man forward, giving him no rest, untill he have obtained (at least in some good measure) his said purpose of being, and doing, as God would have him to be, and to do.*

Thirdly, uprightnes sheweth it self in a *true endeavour to exercise* (according to the strength and measure of grace received) to be, and to do according to the former resolutions and desires. Such was the *Apostles endeavour to have alwayes a conscience void of offence, towards God, and towards men.* This endeavour is an act of the whole man. All and every active power of soul and body, as there shall be use of them, are employed in unfained endeavour.

Now touching endeavour, know there be many think they endeavour sufficiently, when they do not: others, that they do not when yet they do. The first, if they to

*Some think they endeavour, which do not.*

the sluggards longing and wishing do joyn an outward conformity to the means of being made good, as to hear the Word, pray now and then, and receive the Sacraments; and if they do some things which may be done with little labour and difficultie, and if to these they do add some height and overt essayes to abstain from sin, and to do well, they think they indeavour much: whereas if they do no more, all is to little purpose.

*what it is  
to endeavour*

For to endeavour, is to <sup>a</sup>exercise the head with study how, and the heart with will and desire, and the hand and tongue, and the whole outward man to do their utmost; putting to their whole strength, their whole wit, their whole skill, and their whole will to subdue sin, and to be strengthened in grace, and to be edified, and built up more and more: moving every stone, removing or breaking thorow every ler, shunning all occasions of evill, or whatsoever may strengthen sin, seeking after, and embracing all opportunities and <sup>b</sup>means to be strengthened in the inward man. If one means will not be sufficient, if there be

<sup>a</sup> A<sup>c</sup>t. 24. 16. <sup>b</sup> Phil. 3. 11. 14.

others

others to be used, they will find out and use them also; If they cannot attain their good purposes at once, they will trie again and again. They who endeavour indeed, they do not onely seek to obtain their ends, but they strive in seeking. As hard *students*, as good *Warriours*, and *Wrestlers*, and as those who run in a race do, so that they may obtain that which they studie, fight, wrestle, and run for. It is not a bare wishing and woulding for a fit; or an ordinary seeking; but an earnest *striving to enter in at the strait gate*, that giveth admittance into the way of holiness, and into the kingdom of Heaven. It is a studying and exercising of a mans self, as in a matter of life and death, and as a wise man would do for a kingdom, where there is possibility and hope of obtaining it.

Others who indeed endeavour to keep a good conscience toward God and man, yet, because they cannot bring into act all wayes that which they labour for, or because they see oversights, neglects, or some faintings in their endeavours, they think that they endeavour to no purpose. Whereas if they do<sup>b</sup> what they can, according  
*Some think they endeavour not; when yet they do.*  
a 1 Cor. 9. 24, 25, 26, 27. b Luke 13. 24. c Mar. 14. 8.  
ing

ing to the strength of grace received, or according to the condition or state wherein they are, which is sometimes better, sometimes worse; if they see their failings in their endeavours and bewail them, and do ask pardon, resolving by Gods grace to strive to do better, this is true endeavour, it is that which God for *Christs sake* doth accept of. For sith that *endeavour* is a part of our holiness, you must not think that it will be *perfect* in this life; if it be *true*, you must thank God, for he will accept of that.

*what is  
true ende-  
avour.*

A mans *endeavour* may be as true and as much, when he yet cannot perform what he yet endeavours to do, as it is at some other times, when with the endeavour he hath also *ability to perform*. As you may see in naturall endeavours. The same man being well and in health, if he fall, and break not his arms, or legges, he doth but endeavour to get up, and doth readily get up; but if he be weak, or if falling breaketh his arms or legges, he also hath a will and desire to rise, and essays to help himself with one hand: but it will not do, he tryeth with the other, that also will not do it: he in that case is faine to

*Mark 14. 8.*

lie



lie untill he see help comming: then he will call, and intreat help, and when one giveth him the hand, though he cannot rise of himself, yet he will lift up himself as well as he can: and will hang as light upon him that helpeth him as he can possibly; yea, say a stronger then he detaineth him, or keepeth him down that he cannot do as he would. Now if he as soon as he can have help, will ask and use it; doth not this same man in his latter condition as truly endeavour, as he did in his former? So it is with a spirituall man in his spirituall endeavours. If he essay to do what he can, and call to God for his help; and when he hath it, is glad and willing to improve it, this is the true endeavour, which concurring with the two former acts, *purpose* and *desire*, giveth proof of *uprightness*.

There is a twofold uprightness: the one of the *heart* and *person*; the other of the *action*.

*A two fold  
upright-  
ness.*

I have described the uprightness of the person. Then an action is upright, when a man doth not dissemble, but doth mean as he saith, and as the outside of the action doth import: intending as much as is pretended, whether it be in actions toward God or  
man;

*man.* The first is, when the heart of man agreeeth with, and in the intention thereof, is according to the will of God. The second is, when the outward act agreeeth with, and is according to the heart of him that doth it.

*Rules to direct how to judge of uprightness.*

That you may rightly judge whether you be upright or no: First take certain rules for direction, to rectifie your judgement.

Then observe the marks of uprightness.

First, *uprightness* being part of *Sanctification*, is not fully perfect in any man in this life; but is mixt with much *hypocrisie*, conflicting one against the other. It hath its degrees, sometimes more, sometimes less: in some things more, in some things less, according as either part prevaileth in the opposition, and according as a man groweth or decayeth in other principal and fundamentall graces.

Secondly, *A man is not to be called an upright man, on an hypocrite, because of some few actions, wherein he may shew uprightness, or hypocrisie.* For an hypocrite may do some upright action, in which he doth not dissemble; though he cannot be said to do them in uprightness, as *Jehu* and many others have

have done; <sup>a</sup>for *Jehu* destroyed the house of *Ahab* and the priests of *Baal* with all his heart. And the best man may do some hypocritical and guilfull actions, as (in the matter of *Uriah*) <sup>b</sup>*David* did. It is not the having of hypocrisie that denominateth an hypocrite, but the reigning of it, which is, when it is not seen, nor confessed, bewailed, and opposed.

A man should judge of his uprightness, rather by his will, bent, and inclination of his soul, and good desires, and true inducements to wel-doing in the whole course of his life, then by this or that particular act, or by his power to do. *David* was thus esteemed a man according to Gods own heart, no otherwise; rather by the goodness of his generall course of his life, &c. then by particular actions: for in many things he offended God, and polluted his soul, and blemished his reputation.

Thirdly, Albeit uprightness is to be judged by the upright standing of the heart to God-ward; yet *wheresoever uprightness is, it will shew it self in mens actions in the course of their lives*; onely observe this, that in judging your actions, you must not judge

*a* 2 Kings 10. *b* 1 Kings 15. *c* Jam. 2. 18.

them

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them so much by the *muchness*, and *greatness* of the quantity, as by the *soundness*, *ripeness*, and *goodness* of the quality. If it be good in truth, according to the measure of grace received, God accepteth it in Christ. She hath done *what she could*, saith our Saviour. A little sound and true fruit, though weak in comparison, is farr better then many blades and blossomes, yea, then plenty of grapes, if they be wild and sower.

SECTION. II.

*Of the marks of uprightness.*

*Signes of  
uprightness,  
and whence  
they are  
taken.*

**T**HAT you may conceive more distinctly, and may better remember the *signes of uprightness*; I reduce them to these heads; They are taken 1. from *universality* of respect to all Gods will. 2. From *specialty* and *priority* of respect to such things as God requireth *specially*. 3. From a will and desire to please God in one place as well as another; secret as well as open. 4. From a *constancie* of will to please God at one time as well as another.

a<sup>1</sup> Mar. 14. 8. 2 Cor. 8. 12.

5. From

5. From the true *causes* efficient and final.
6. From the *effects* that follow well doing.
7. From the *effects* that follow evil doing.
8. From the *conflict* which shall be found between *uprightness* and *hypocrisie*.

First, the <sup>a</sup> *upright man* is *universal*, in his respect to the *Whole Will of God*.

For first, <sup>b</sup> he unfainedly desireth and endeavoureth to *know* what manner of man he ought to be. He would *know* and *believe* any one part of Gods will, so far as it may concern himself, as well as another. Threats as well as Promises, Commandements as well as either; and that not some, but all the Threats, all the Promises, and all the Commandements. <sup>c</sup> Coming to the light readily, that his deeds may be made manifest.

He is willing to *know* and *believe*, what he should do, as well as what he should have and hope for. But the hypocrite not so, he winketh with his eyes, and is <sup>d</sup> willingly ignorant of that sin which he would not leave, and of that duty which he would not do, and of that judgement which he would not feel. He is willing to *know* the promises of the Gospell, willingly ignorant of the

<sup>a</sup> Psal. 119. 6. <sup>b</sup> Psal. 119. 33, 34. <sup>c</sup> John 3. 21. <sup>d</sup> Mat. 13. 15. 2 Pet. 3. 5.

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precepts of the Gospel, and of the conditions annexed to the promises.

Secondly, *His universal respect to Gods will,* is not onely to know, *but to do,* and to submit to it in all things, willing to leave, and to shun every sin; willing to do every thing which he knoweth to be his duty; willing to bear patiently, thankfully, and fruitfully, every correction wherewith the Lord doth exercise him. He <sup>a</sup> disliketh sin in all. He loveth grace and goodness in all. He would keep a good conscience in all acts of Religion towards God; and in all acts of righteousness and sobriety towards and amongst men. He would forbear not onely those sins to which his nature is not so much inclined, or to which his condition of life affordeth not so many temptations: but those to which his nature and condition of life doth most carry him; he will cross himself in his dearest lust, namely, his darling, and beloved sins; his <sup>b</sup> *own sin*, as *David* calleth it. Neither doth he endeavour to abstain from those vices which may bring loss, and are out of credit, which some men punish, and all men cry shame on: but such

<sup>a</sup> A&. 24. 16. <sup>b</sup> Psal. 18. 23.



as (through the iniquity of the times) are in countenance with the greatest, and practised by most; the forbearance whereof may <sup>a</sup> threaten and procure danger and discredit; the doing whereof may promise and perform much worldly gain and honor. Moreover, the upright man doth not only strive to do those holy and vertuous actions which are in credit, & for his advancing in the world; but those also which may expose him to disgrace and <sup>b</sup> loss even of his life and livelihood. He also would abstain as well from <sup>c</sup> less evils, even <sup>d</sup> from appearance of evils, as from gross sins; and would so do the greater things of the Law, as not to leave the other undone. But the <sup>e</sup> hypocrite not so; there is <sup>f</sup> some sin he will not leave, some duty he will not do, &c. Follow the opposition.

Secondly, an upright man is known by this. Where God hath laid a special charge, there he will have a first and special respect to it. As to <sup>g</sup> seek the kingdom of God and his righteousness, that <sup>h</sup> one thing necessary: and to shew a <sup>i</sup> specialty of love to the household of

<sup>a</sup> Dan. 3. 18. <sup>b</sup> Acts. 4. 19. <sup>c</sup> Dan 6. 10. <sup>d</sup> 1 Thes. 5. 22. <sup>e</sup> Mar. 13. 10. <sup>f</sup> Mar 6. 20. <sup>g</sup> Mar. 6. 33. <sup>h</sup> Luk. 10. 42. <sup>i</sup> Gal. 6. 10. Psal. 6. 2.

*faith.* To be first and most at home, reforming himself and his, <sup>4</sup> pulling out the beam out of his own eye. To be most zealous for matter of substance in religion, and less in matter of ceremony and circumstance. Lastly his chief care will be to apply himself to a <sup>1</sup> conscionable discharge of the duties of his particular calling; knowing that a man hath no more conscience nor goodness in truth, then he hath will and desire to shew it in the workes of his particular place and calling; The <sup>m</sup> hypocrite is contrary to all these.

Thirdly the upright man endeavoureth to approve himself to God as well in secret as openly; as well in the inward man as in the outward; as well in thought as in word and deed. But it is quite otherwise with the hypocrite; if he may seem good to men, it is all he careth for.

Fourthly, the upright man is constant; his will is that he might <sup>n</sup> alwayes please God. He doth as well bethink himself how to do well in prosperity, as in adversity, and even then studieth how to be able to hold out

<sup>k</sup> Mar. 7. 54. Mat. 23. 13. / Luk. 3. 10. to 15. 1 Thes. 4. 12. <sup>m</sup> Mar. 7. 3. 4. 5. 1 Tim. 5. 13. 2 Thes. 3. 11. Mar. 6. 2. &c. <sup>n</sup> Act. 24. 16.

before

before God, if his state should alter. I do not mean such a constancy as admitteth of no intermissions or stoppages in the open course of his life. A constant running *spring* may between two hills be stayed in his course for a time by damming it up; yet the spring will approve it self to run constantly; for it will be still thrusting to get thorow or under; or if it can do none of these, it will raise it self in time (according to its strength) and get over all lets, and will bear down all before it, and will run with a more full stream afterwards, by as much as it was before interrupted; *so is it with an upright man.* But the hypocrite is but by fits and starts; as he *calleth not on God at all times*, so it is with all other his *goodness*; it is but as the *corn* in stony ground, and amongst thorns, and as a morning dew, *it endureth but for a season.*

Fifthly, an upright man is known by the causes from which all his good actions spring, and to which they tend; for these two, the *efficient*, and the *end*, denominate the action.

I That which causeth the *upright man* to endeavour to keep a good conscience alway,

o Job. 27. 10. p Mar. 13. 21, 22. Hol. 6. 4.

is,

is, an inward principle and power of grace, causing him through faith in <sup>1</sup> Christ, in and from whom, as from the root of all grace, he bringeth forth fruit, and from <sup>1</sup> love and <sup>1</sup> fear of God, and from <sup>1</sup> conscience of the commandment to do the will of God. Not only fear of wrath, and hope of reward causeth him to abstain from evil, and do good: but chiefly love of God, and conscience of duty.

*When a man obeyeth of conscience and love to Christ.*

Now, if you would know when you obey out of conscience of the commandment, and from love of Christ, consider, 1 whether your heart and mind stand ready prest to obey every of Gods commandments, which you know as well as any, and that because <sup>2</sup> the same God which hath given one, hath given all.

*If yea, then you obey out of Conscience.*

2. Consider what you do, or would do, when Christ and his true Religion, and his Commandments go alone, and are severed from all outward credit, pleasure and profit. Do you or will you then cleave to Christ, and to the commandment? Then love of Christ, fear of God, and conscience

*q* Joh. 15. 2. 5. *r* 1 Cor. 9. 16, 17, 18. *2* Cor. 5. 14.  
*f* Gen. 42. 18. *t* 2 Cor. 2. 17. *u* Jam. 2. 11.

of

of the commandment was and is the true cause of your wel-doing; especially if you will, and endeavor all this, when that all these are by the world cloathed with perill and contempt. 3. Consider whether you can go on in the strict course of godliness alone, and whether you resolve to do it, though you shall have no company, but all or most go in the way of sin, and withall perswade thereunto? When you will walk with God without other company, this sheweth that your walking with God is for his sake. So walked <sup>a</sup> Noah, and <sup>b</sup> Eliab, as he thought.

But the cause of an hypocrites well-doing, is onely goodness of nature, or good education, or meer civilitie, or some common gifts of the spirit, also self-love, slavish fear onely, or the like, See this in <sup>c</sup> Ahabs repentance, in <sup>d</sup> Jehu his zeal, and <sup>e</sup> Jans his goodness: Ahabs humiliation was onely from a slavish fear of punishment. The zeal of Jehu, was onely from earthly joy and carnal policie: for had it been in zeal for God, he would as well have put down the Calves at

*what is the  
cause of hy-  
pocrites  
wel-doing?*

<sup>a</sup> Gen. 7. 1. <sup>b</sup> 1 Kings 19. 14. <sup>c</sup> 1 Kings 12. 27.  
<sup>d</sup> 2 Kings 10. 16.



Dan

*Dan and Bethel, as to slay the Priests of Baal, and the goodness of Joash it was chiefly for Jehojada's sake whom he revered, and to whom he held himself beholding for his kingdom, and not for Gods sake. For the Scripture saith, that after Jehojada's death, his Princes solicited him, and he yielded and fell to Idolatry, and added this also, he commanded Zechariah the Priest, Jehojada's son to be slain, because he in the name of the Lord reprov'd him for his sin.*

Secondly, The upright mans actions, as they come from a good beginning, so they are directed to a good end; he propoundeth the *pleasing of God, and the Glory of his Name*, as the direct, chief, and utmost end; not as if a man might not have respect to himself, and to his neighbour also, propounding to himself his own and his neighbours good, as one end of his actions sometimes; but these must not be propounded either only, or chiefly, or as the farthest and utmost mark, but only as they are subordinate to these chief ends, and do lie directly in the way to glorifie God; he may in that respect

*a* Chronicles. 24. 16, 17, 18, 19. *b* 1 Corinthians 10. 31.



aimed at them in his actions. Our Saviour Christ, in an inferiour and secondary respect, aimed at his own glory and at the salvation of man in the work of mans redemption. (John 17. 1.) When he said *Glorifie thy Son, and prayed that his Church might be glorified*; here he had respect unto himself, and unto man; But when he said, *that thy Son may glorifie thee*, he made Gods glory his utmost end, and the onely mark which for it self, he aimed at.

The upright mans aime at his own, and at his neighbours good, is not for themselves, as if his desire ended there, but in reference to God the chief Good, and the highest end of all things.

Indeed such is Gods wisdom, and goodness, that he hath set before man, *evil* and *good*; *Evil* that followeth upon displeasing and dishonouring him by sin; that man might fear and avoid sin; *Good* and recompence of reward, that followeth upon faith and endeavour to obey, that he might hope, and be better induced to believe and obey. This God did, knowing that man hath need of all reasonable helps to affright him from evill, and to allure him to good. Now God having set these before man, man may and

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ought for these good purposes, to set them before himself; yet the upright man standeth so straight, and only to God, that (so far as he knoweth his own heart) he thus resolveth, that if there were no fear of punishment, nor hope of reward: if there were neither *Heaven*, or *Hell* (Mat. 6. 2. 5, 16.) he would endeavour to please and glorifie God even out of that duty he oweth to him, and out of that high and awfull estimation which he hath of Gods *Soveraignty*, and from the entire love which he beareth unto him. He that ordinarily is doing of common and earthly business, (though they concern his own good) hath a will to do them with an heavenly minde, and to an heavenly end principally; certainly he standeth well and uprightly resolved; albeit in temptations, and fears, he doth not alwayes feel the said resolution.

But the *hypocrite* not so; he onely or chiefly aimeth at himself, and in his aim serveth himself in all that he doth. If he look to Gods will and glory, as some times he will pretend, he maketh that but the *by*, and not the *main*; he seeketh Gods will and glory, not for it self, but for himself; not for Gods sake, but for his own. (2 Kin. 10. 16.) Thus did *Iehu*.

Sixthly,

Sixthly, An upright man may know he is upright, by the effects that follow upon his well doing.

First, His chief enquire is, and he doth observe what good cometh by it, and what glory God hath had or may have, rather then what earthly credit and benefit he hath gotten to himself. Or if this latter thrust in it self before the other (as it will oft-times in the best) he is greatly displeased with himself for it. The hypocrite not so: all that he heareth after, and is pleased with, after he hath done a good deed, is what applause it hath amongst men, &c.

Secondly, When an upright man hath done a praise-worthy action, he is not puffed up with pride, and high conceit of his own worth, glorying in himself; but he is humbly thankfull unto God. Thankfull, that God hath enabled him to do any thing with which he will be well-pleased, and accept as well done. Humble and low in his eyes, because of the manifold failings in that good work, and because he hath done it no better; and because whatsoever good he did, it was by the grace and power of God, not by any power of his own. Thus David

*a Philip. 1. 12, 13.*

shewed his *uprightness* in that solemn thanksgiving, when he said; *But who am I,* "and what is my people, that we should be able to offer so willingly after this sort? But it is otherwise with the *Hypocrite*. For either he ascribeth all the glory of his good works to himself, or if he seem to be thankfull, it is with a proud thankfulness like that of the proud *Pharisee*, accompanied with disdain of others, which in his opinion do not so well as himself.

Thirdly, *The upright man* having begun to do well, doth not let down himself there; but striveth to do more, and to be better: he with the *Apostle* forgetteth what is past, not thinking that yet he hath attained that he should do. So many as are indeed perfect and upright, do this. But the *hypocrite*, if he have some flash of common illumination, and some little taste of those things that concern the Kingdom of heaven, and hath attained to a form of godliness, he thinketh that he hath enough, and needeth nothing. So did *Laodicea*.

Fourthly, *The upright man* though he have done never so much good, yet in point

a 1 Chro. 29. 13, 14. b Luke 18. 11. c Phil. 3. 13, 14, 15. d Rev. 3. 17.

of merit, and of justification before God, in whole or in part, thereby he wholly renounceth all that he is in himself, and all the good that he hath done; Knowing that it was but his duty to have done it; and that what he did well, was by the assistance of Gods Spirit, and that in his best works he came short of his duty, and therefore: *relied wholly upon the mercy of God, through the merits of Christ.* But the hypocrite is ready to challenge God upon the desert of his works.

Seventhly the upright man, and the hypocrite are differenced by their different affliction and carriages, after that they are fallen into sin; For *in many things we sin all.* As the upright man did not commit his sin with that full consent of will, and with that dexterity, which the hypocrite may do, and oft doth: but alwayes with some reluctation and opposition of will, (though not alwayes felt and observed) insomuch that he can say, *It was not he, but sin that dwelt in him:* so after he is fallen into sin, when he hath means to make his sin known to him, he doth not hide, excuse or defend his sin; or if he do, it is but seldom, in comparison,

a Neh. 13. b Isa. 58.3. Luke. 13.26. c Jam. 3.2.  
d Rom. 7.15.17. e Job 31.33.

and but faintly, and not long, his<sup>a</sup> conscience smiting him, when he doth it; or quickly after it.

An *upright man* will not be much or long angry with any that shall admonish him of his sin, yea though an enemy shall by malicious railing call his sin to remembrance, as *Shimei* did to *David*, even therein he can see God, and can for the most part abstain from revenge, and will work his heart to godly sorrow for his sin. But if any like *Abigail*, shall in wisdom and love admonish him, he blesseth God that sent him or her; he blesseth and maketh good use of the admonition, and doth bless the admonisher, and doth take it for a special kindness. Thus *David*, a man according to Gods own heart, as he bewrayed humane frailtie in his many and great falls; so he gave clear proof of his uprightness, sooner, or later by his behaviour after his falls. He could say, and his repentance did prove it, - that though to his griet and shame, sometimes he departed from God; <sup>a</sup>yet he did not wickedly depart from God. Though upright men be transgressors, yet they are<sup>a</sup> not wicked

<sup>a</sup> Job 40. 3, 4. Job 42. 3, 6. <sup>b</sup> 1 Sam. 16. 10, 11, 12.  
<sup>c</sup> 1 Sam 25. 32, 33. <sup>d</sup> Psal. 18. 21. <sup>e</sup> Psal. 57. 5.



transgressors; there is great difference between these five; For though there be evil in their actions, yea in some of them filthiness, and gross iniquity, yet in their filthiness is not *temerity*, as God complains of *Israhel*, that is, *they are not obstinate and rebellious*, standing out against the means of purging and reclaiming them. For when God doth purge them by the rod of his mouth or hand, in admonition, and correction, they are willing to reform whatsoever is discovered to be amiss (Job. 42. 6.)

Moreover, Although the upright man may be oft drawn into a way that is not good, and often through his weakness and heedlessness, like the sheep, may fall into a state that is not good; yet *he doth not set himself in a way that is not good*; nor yet like the swine, delighteth to wallow and lie in it. When an upright man is fallen, and is recovered out of his spirituall swoon, when he is well come to himself, he is like a man sensible of his bones broken or out of joynt: he is not well nor at quiet, nor his own man, untill he hath confessed his sin, repented of it, asked pardon and grace, and made his peace with God; even untill he

*a* Ezek. 24. 13. *b* Psal. 36. 2, 3, 4.

be well set, and in joy again: An upright man is likewise like the Needle of the Sun-Diall, or of the Mariners Compass, which may by violent motion, and joggling, sometimes swerve to the West, sometimes to the East, but standeth steady no way but towards the North, and if it be truly touched with a true Loadstone, hath no rest but in that one North point: So an upright man may, through boisterous temptations and strong allurements oftentimes looke toward the pleasure, gain and glory of this present world: But because he is truly touched with the sanctifying spirit of God, he still hangeth and inclineth to Godward: and hath no quiet, untill he standeth steady towards Heaven. But it is not so with the hypocrite: He is in each particular directly contrary. I leave the full and particular application thereof to your self to enlarge; for having much to write, I abbreviate as much as I may without obscurity and defect.

Eightly, you shall finde the most evident mark of uprightness from your sense of hypocrisie in you, and from your conflict with it: The upright man is sensible of a great deal of hypocrisie, and guile in his heart: Yea

a Gal. 5. 17. Psal. 51. 10.

so much that oftentimes he doth make a question whether he have any uprightness; and untill he have brought himself to due triall by the ballance of the *Sanctuary* (the *Word and Gospel of Christ*) he doth fear he is an hypocrite. But there is nothing which he would oppose more, nothing which he complaineth of or prayeth to God more against, then this hypocrisie, nor is there any thing that he longeth after, laboureth and prayeth for more, then that he might *love and serve the Lord in sincerity*: This was the *Apostles chief care*, that he might approve himself to be upright. All this plainly sheweth, that this man *would be upright*; which thing to *will* is to be upright. The *hypocrite* contrarywise, he neglecteth to observe this guile and hollow-heartedness in the things he doth; or if he cannot but see it, he is not much troubled at it; but suffereth it to raige in him: And as he boasteth of his good actions, so likewise of his good heart, and good meaning in all that he doth (except when his lewdness and hypocrisie is discovered to his face) *flattering himself in his own wayes, till his iniquity is found to be hateful*.

b 1 *Co.* 9. 26, 27. & *Psal.* 36. 2,

Before

Before I leave this, I will answer a Question or two concerning judging of uprightness by these marks.

*Questions  
touching  
judging of  
uprightness  
by these  
marks.*

*Quest.* First whether an upright man may at all times discern his uprightness by these, or any other marks?

*Ans.* Ordinarily, if he will impartially compare himself with these evidences he may; But sometimes it so happeneth that he cannot; namely, in the case of spiritual desertions, when God, for his neglect of keeping his peace with him, is hid from him for a time, and when in his displeasure he looketh angrily, and writeth bitter things against him. Likewise when he is in some violent and prevalent temptation, and thereby cast into a kind of spirituall swoon, and in such like cases. But a man must not judge himself to be dead, because when he is asleep or in a swoon, he hath no feeling, or sense of life.

*In what  
cases up-  
rightness is  
hardly dis-  
cerned.*

*Quest.* Whether is it necessary, that a man should find all these marks of uprightness in him, if he be upright?

*Ans.* No. Albeit if he were in case to judge himself, and try himself thoroughly, he

he might finde them all in him, yet if he find  
most, or but some of these, he should stay  
himself upon those untill he find the rest.

Take heed that you do not as  
many hearers, and many readers  
do, when they hear and see ma-  
ny signes given of this, or any  
other needfull grace; If they  
cannot approve themselves by

*A caution  
in judging  
of any mans  
grace by  
many  
marks.*

all, they will make a question whether they  
have the grace or no. One may give you  
twenty signes of naturall life, as Seeing,  
Hearing, Talking, breathing, &c. What  
though you cannot prove your life by all?  
yet if you know you feel, or breath, or move,  
you know you are alive by any one of these.

*Quest.* What is to be done when you  
cannot now find that you are upright,  
whereas heretofore sometimes you did  
hope that you were?

*Answ.* Do not presently conclude you are  
an hypocrite; but look back unto former  
proof of uprightness. And though you have  
for the present, lost your evidence and assu-  
rance of Heaven, yet give not over your  
possession of what you have, nor your  
hope. A man that hath once had possession  
of house and lands, if his state be question-  
ed,

ed, will seek out his evidence: and suppose that he hath laid aside, or lost his evidence thereof, yet he is not such a fool as to give over his possession, or his right, but will seek till he find his evidences, or if he cannot find them, he will search the Records, and get them forth from thence. So must you in this case, you must seek for your evidence again, and intreat your Lord that he will please to give you a new Copie out of his Court-roule in Heaven, wherein both your name and uprightness is written. Howsoever, <sup>b</sup> cleave fast to God, and to his promises. Resolve not to dare to sin wittingly, nor yet to give over your endeavour to walk in his wayes; and you shall not be long before you shall know that you be upright; and if you attain not to this, yet be sure the LORD will know you to be his, though you do not so certainly know that he is yours. But of this more, when I shall speak of peace of Conscience.

Rep. but in trying my uprightness, I find many of the signes of hypocrisie in me, I do not find my self to be so universal in my respect to all Gods commandments, as I should;

<sup>a</sup> Psal. 51. 12. <sup>b</sup> Acts 11. 23. John 13. 15, 16.  
c 2 Tim. 2. 19.



I do not heere all finnes alike. I find my self inclined to some sin more then other, and I am readier to neglect some duty then other: I cannot so thoroughly seek Gods Kingdom, as I should; I am readier to find fault with others, then to amend my own; I find that I am not so constant as I ought to be in good duties; and I have too much respect to my self in all that I do, and too little to Gods glory: In reading all the notes of hypocrisie I find hypocrisie, nay much hypocrisie to be in me: Must I not therefore judge my self to be an hypocrite?

Ans. No. For truth of uprightness may be in the same person, in whom there is sense of much hypocrisie: Nay this, to feel hypocrisie with dislike, argueth truth of uprightness. Indeed if you felt not thus much, you might fear you were not upright. All that you have said, (if it be true) onely proveth that you have hypocrisie remaining in you, and that you feel it. You must remember that I told you, that not the *having*, but the *raigning* of hypocrisie maketh an hypocrite. Besides, a man may have an universal respect to all Gods Commandments, and yet *not an equall* respect to all: if you see and bewail your sin, and fight

fight against your hypocrisie when you feel it, assure your self you are no hypocrite.

*Quest.* What if a man find indeed by these notes of hypocrisie that it doth raigin him?

*Ans.* He must know that he is for the present hated of God, and in a damnable state; yet his state is not desperate. If the hypocrite forsake his hypocrisie and become upright, he shall not die for his hypocrisie: if this be true of a sinners forsaking of all sin, then it is true of this in particular, of forsaking his hypocrisie: but in the uprightness wherein he liveth, he shall live. What Christ said to hypocritical and luke-warm *Laodicea*, that I say to all such, they must be zealous, they must amend and be upright; hypocrisie is as pardonable as any other sin, to him that is penitent, and that believeth in Christ Jesus. Isa. i. ii. 16, 18.

By this which I have written, you may plainly see, (1) That you ought to be upright: (2) What it is to be upright. (3) Whether you be upright or no. It concerns you therefore to hate and avoid hypocrisie, and to love and embrace sincerity. Which that you may do, make use of these mo-

*Ezek. 18, 21, 22. Rev. 3, 9. 11. 12.*

tives

rives and means, which follow in the next Sections.

SECTION. III.

*Touching dissuasives from Hypocrisie,  
and motives to uprightness.*

**I**F you would abandon Hypocrisie, consider the dissuasions taken from the evils, and mischiefs that accompany it where it reigneth: And how troublesome and noysome it is, where it is, though it reigneth not.

*Dissuasives taken from evils of hypocrisie, where it reigneth.*

First, Hypocrisie taketh away all the goodness of the best actions. They are onely good in name not indeed. The repentance and obedience of a hypocrite is none, (1 Timo. 1. 5.) because it is fained, his faith is no faith, because it is not unfained; his love is no love, because it is not of a pure heart without dissimulation. Conceive the like of all other graces and good actions of an hypocrite.

Secondly, All the goodness and actions of an hypocrite, are together with himself wholly  
a Luke 13. 25. Mat. 7. 22. Mat. 25. 11, 12.

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*lost.* Such is, Preaching, Hearing, Praying,  
Alms-giving, building of Hospitals, Col-  
ledges, Bridges, &c.

Thirdly, *hypocrisie*; (in whom it raignes)  
doth not onely take away all goodness  
from the best gifts and actions, and cause  
the loss of all reward from God, but it *poi-*  
*soneth and turneth the best actions into most*  
*loathsome and abominable sin*; Inſomuch that  
in thoſe good works wherein the hypocrite  
ſeemeth *to make haſte to heaven*, he doth *run*  
*poſt to hell*. For ſuch allowed hypocritical  
holineſs, is <sup>b</sup> *worſe* then profeſſed wicked-  
neſs; it is ſo odious in Gods eyes, and noſt-  
rils, that for it he will plague thoſe in whom  
it ruleth, with his ſevereſt judgements. For  
the hypocriſie of men profeſſing the truth  
doth bring <sup>c</sup> *the name, religion, and beſt ſer-*  
*vices of God into diſgrace and contempt*,  
and cauſeth the beſt actions and beſt men to  
be ſuſpected. For ſuch as have not ſpiritual  
wiſdom to judge rightly, do ſtumble hereat,  
and forbear the laid good actions, and exer-  
ciſes of Religion, and the company of thoſe  
that be religious, ignorantly judging all  
of that Religion to be ſuch. Beſide, *Hy-*  
*pocriſie is high treaſon againſt God*; For it is

<sup>a</sup> *Iſa. 66. 3.* <sup>b</sup> *Rev. 3. 15.* <sup>c</sup> *Rom. 2. 24.*

a gilding over, and setting the Kings stamp upon base metal. It is 'tempting and mocking of God to his face. A sin so abominable, that his holy justice cannot indure it.

Fourthly, Gods judgments on such hypocrites are manifold; *For this cause*

*Gods just judgements upon hypocrites.*

*God giveth them over to believe lyes, even Popery, or any other damnable error or heresie. Hence it is that God giveth them over many times to fall from good in seeming, to evill in profession; and thence, from evill to worse, even unto final Apostasy.*

And at last when *God taketh away an hypocrites soul*, he is sure not onely to lose his hope, (which addeth much to his Hell,) but to be made to *feele that which he would not fear*, being ranked with those *Sinners* which shall be punished with the greatest severity in the eternal vengeance of hell-fire. For after that an hypocrite hath *played the ciott and religious man for a while, upon the stage of this world*; his last Act, when his life is ended, is to be indeed, and to *act to the life, the part of an incarnate and tormented*

*a* Plal. 78. 36. *b* 2 Thes. 2. 10, 11. Heb. 6. 56. *c* Luke 8. 18. *d* Heb. 10. 25, 26. *e* Job 27. 8. *f* Mar. 24. 51.

*Diuel.*

*Devil.* He shall have his portion with the *Devil* and his *Angels*. *When* fear hath surprised the hypocrites, *Who* shall dwell with devouring fire? *Who* shall dwell with everlasting burning? saith the Prophet. Happy were it for them, if this warning might fright them out of this their sin.

Consider likewise, that *Hypocrisie* doth much harm even there where it doth not reign; and that more or less, according as it is more or less mortified.

*Diswaives taken from the evils of hypocrisie, though it do not reign.*

For first, it bringeth the soul into a generall consumption of grace; no sin more. Secondly, it blindeth the mind, and insensibly hardeneth the heart; no sin more. Thirdly, it maketh a man slight and over in the best actions. Fourthly, it causeth fearfull declining and falling back. Fifthly, it deprives a man of peace of Conscience, in such sort, that a spirituall Physician can hardly fasten any hope or comfort upon him; on whose conscience doth lie the guilt of hypocrisie; yea hardly upon him that doth but fear he is guilty: For he putteth off all the remembrance of his good affections and actions: saying

*Mat. 23. 41. Mat. 23. 41. Mat. 23. 41. Mat. 23. 41. Mat. 23. 41.*



all that I did was but in hypocrisie. Sixthly, and lastly, Besides that, it bringeth many temporall judgements; it causeth that a man<sup>a</sup> loseth many of his good works done in Hypocrisie, though through Gods mercy, he lose not himself, which, not losing himself, is, because he is found in Christ, Christs Spirit of uprightness reigning in him.

Now to induce you to love uprightness, and to labour to be upright; Consider the good *Motives to uprightness.* which accompanieth uprightness; First temporall and outward: but secondly, and chiefly, that which is spirituall, eternall, and inward.

Uprightnes hath the <sup>b</sup> promises of this life; It is a means to keep off<sup>c</sup> Judgements, or in due time to remove them. If afflictions like a dark night over-spread the upright, for their correction and triall for a time, yet light is sown for them, and in due time will arise unto them. The upright man cannot want health, wealth, friends, or any thing that can be<sup>d</sup> good for him. More-

*Motives from temporall benefits.*  
a 2 John 8. i Cor. 3. 10. b 1 Tim 4 8. c Psal. 91. 9, 10, 14. Psal. 97. 11. d Psal. 34 9, 10.

over,

over, this uprightness doth not onely provide well for a mans self; but if any thing can leave a blessing, and a good portion to his Children, and to his Childrens Children, Uprightness will. The Holy Ghost, saith, the generation of the upright shall be blessed.

The spirituall blessings which belong to the upright are manifold.

*Motives to up-  
rightness taken  
from spiritual  
benefits.*

1. The upright man is Gods favorite, even his delight.

2. He is hereby assured of his Salvation. For although an upright man may fall into many grievous sinnes, yet presumptuous sins shall not raign over him; he shall be kept from the great transgression, he shall never sin the sin unto death; Yea, he shall be kept from the dominion of every sin.

3. By uprightness a man is strengthened in the inward man, it being that Girdle that buckleth and holdeth together the main pieces of the compleat armour: Nay, it is that which giveth proof to every piece of that armour, it strengthneth the back & loynes;

*b* Prov. 20. 7. *Psal.* 112. 2. *c* Prov. 11. 20. *d* *Psal.* 15. 1, 2. *e* *Psal.* 19. 13, *f* *Job* 19. 23, 25. *g* *Ephes.* 6. 14.

yea,

yes, the very heart of him that is begirt with it.

4. He that is upright, *is sure to have his* <sup>a</sup> *prayer heard, and to be made able to profite by the Word of God, and by all his holy Ordinances.* <sup>b</sup> *Do not my words (saith God) do good to him that walketh uprightly?*

5. *The upright mans services to God in prayer, hearing, receiving Sacraments, &c. though performed with much weakness and imperfections,* <sup>c</sup> *shall through Christ be accepted of God.* Nay, where there is not power, <sup>d</sup> *the will of an upright man is taken for the deed;* and where there is power and deed both, even there the uprightness and readines of the will is taken for *more then the deed,* according to that commendation of them who were said not onely to do, <sup>e</sup> *but to be willing* a yeer ago. For many do good things, which yet do them not with an upright will, and ready minde.

6. *The upright man hath alwayes matter of boldnes before men.* He can make an *Apolo- gy and Defence* for himself against the slanders of wicked men, and against the

<sup>a</sup> Jeremiah 29. 13. <sup>b</sup> Micah 2. 7. <sup>c</sup> Chronicles 30. 18, 19, 20. <sup>d</sup> 2 Corinth. 8. 12. <sup>e</sup> 2 Corinth. 8. 10.

accusations of *Satan*, who are ready upon every slight occasion, to hit him in the teeth, and say, he is an hypocrite, and that all which he doth, is but in hypocrisie; but he can give them all the lye, that charge him with dissimulation or hypocrisie. He knoweth more of his hypocrisie then they can tell him, he findeth fault with it, and accuseth himself for it, more then they can do; yet this he can say, he alloweth it not, he hateth it, and his heart is upright towards God, he careth not though *adversaries write a book against him*. *Job 19. 23. 24. 25.* He hath his defence; if men will receive it, they may; if not, he dareth to appeal to *Heaven*; For *his Record is on high*: He hath alway a *witness both with him*, and in *Heaven* for him.

7. Uprightness is an excellent *Preventer*, and *Curer* of despair arising from accusations of *Conscience*, even of a wounded *Spirit*, of which *Solomon* saith, Who can bear it? For either it *keepeth it off*, *Job 17. 8. 9.* Or if it be wounded, this uprightness in believing, and in being willing to reform and obey is a most soveraign means to cure and

*a* Acts 23. 12. Acts 24. 14, 15, 16. *b* Job. 31. 35, 36. *c* Job. 16. 19. 2 Cor. 1. 12. *d* Prov. 18. 14.

quies it, or at least it will allay the extremity of it.

Not but that an upright man may have trouble of minde, and that in some extremity; but he may thank himself for it, because he will not see and acknowledge that Uprightness which he hath; and doth not apply it, nor cherish it; which if he would do, there is nothing would answer the accusations of his accusing Conscience, nor bring more feeling comfort sooner or better then this will.

8. The Upright man hath an Holy boldnes with God. When *Abimelech* could say, *In the integrity of my heart, and innocency of my hands I have done this*, he had boldnes to expostulate and reason his case with God. An upright man in his sickness, or in any other calamity; yea, at all times, when he needeth Gods help, can be bold to come before God, notwithstanding his sin that hangeth so fast on, his original sin, and his many great actual transgressions. So did *Hozekiah*, upon his death bed (as he thought) saying "Remember me O Lord I beseech thee how I have walked before thee in truth, and with a perfect heart, and have

*a* Genesis 10.2. *b* Isai 38.3.

P

done

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done good in thy sight. So did Nehemiah, saying, \* Remember me O my God concerning this, and spare me according to the greatness of thy mercy. This uprightness giveth boldness with God, but without all Presumption of merit, as you see in good Nehemiah.

9. Lastly, Whatsoever the upright man beginning was, and whatsoever his changes have been in the times that have gone over him, both in the outward and inward man, in his progress of Christianity, mark this, *his end shall be peace. The last, and everlasting part which he shall act indeed, and to to the life, is everlasting happiness.*

And, to contract all these motives into a short, but full summe, *The Lord is a Sun and Shield, The Lord will give grace and glory, No good thing will he withhold from them that walk uprightly.*

a Nehem. 13. 22. b Psal. 37. 37. c Prov. 28. 18. Psal. 84. 11.

SECT.



SECTION. 4.

*Touching means to subdue Hypocrisie,  
and to nourish uprightness.*

**I**T remaineth now that you should know  
by what means you may abate and sub-  
due hypocrisie, and may get, keep, and in-  
crease this grace of uprightness.

First, you must, (by a due and  
serious consideration of the dis-  
swayes from hypocrisie, and  
motives to uprightness ) *Work*  
*your heart to a loathing and dete-*  
*station of the one ; and to an admiration, love*  
*and hungering desire of the other.* And with-  
all by this means you must *work your heart*  
*to a resolution, by the grace of God, to be up-*  
*right.* This must first be wrought: for un-  
till a man stand thus affected and resolved  
against hypocrisie, and for uprightness, he  
will take no pains to be rid of the one, or  
yet to get the other.

*Means a-*  
*gainst hy-*  
*poctisie,*  
*and for up-*  
*rightness.*

Secondly, You must *be sensible of that*  
*Hypocrisie which yet is in you, and of the*  
*want*

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want of uprightness, though not altogether, yet in great part; For no man will be at cost and pains to remove that disease whereof he thinketh he is sufficiently cured, though indeed he did judge it to be never so dangerous; nor yet for to obtain that good of which he thinketh that he hath enough already, though he esteem it never so excellent.

Hitherto both in the motives and means, I have endeavoured to gain the will to will and resolve to be upright, and to be willing to use all good means to be upright. Now those means that will effect it, follow.

Thirdly, Do your best to root out those vices that beget and nourish Hypocrisie. Then plant in their room those graces, which will breed and feed uprightness.

The chief vices are *Ignorance and unbelief, self-love, pride, and an irresolved and unsettled heart, unstable and not firmly resolved what to chuse, whereby it wavers, and is divided between two objects, dividing the heart between (Zeph. 1. 5.) God, and something else, whether it be false Gods, and mans self, or the world; whence it is, that the Scriptures call an Hypocrite a man that hath an heart, and an heart, one that is double minded. (Jam. 4. 8.)*

The

<p>The graces which breed and nourish uprightness, are, <i>a right knowledge of God</i> and of his will, and faith in him; self denial, Humility, and lowly mindedness; Stability and oneness of heart, and that to Godward.</p>	<p>The graces that breed &amp; nourish uprightness.</p>
--	---

For the more clear light you can get in-  
to your mind, the more truth you shall have  
in your will. And when you can so deny  
your self, that you can quite go out of  
your self, and first give your self  
unto Christ, and unto God, then there will  
follow readiness of mind, and heartiness  
of will, to do whatsoever may please God.  
Also the more humility you have in your  
mind, the more uprightness you shall have in  
your heart: For while the soul is lifted up,  
that mans heart is not upright in him, saith  
the Spirit. Lastly, when your eye is single,  
and your heart one, and undivided, you will  
not allow your self to be in part for God,  
and in part for Mammon; in part for God,  
and in part for your lusts, whether of the  
flesh, or of the world, or of pride of life;  
you will not give your name and lips to  
God, and reserve your heart for the world,

*b* 2 Corinth. 8. 5, 10, 11. *c* Hebrews 2. 4. *d* Matthew  
6. 22, 23, 24.

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the flesh or the Devil; but by your will, God shall be all in all unto you.

Fourthly, If you would be in earnest and in truth against sin, and for goodness, you must represent sin to your thought, *as the most burisfull, hatefull, and most loathsome thing in the world:* and must represent the obeying and doing of Gods will unto your mind, *as the best and most profitable, most amiable, most sweet, and most excellent thing in the world.* Hereby you may affect your heart with a thorough vexation, & loathing of sin, and with an hearty love and delight in Gods Commandments. If you do thus, you cannot chuse but shun sin, and follow after that which is good, not in seeming onely, but in deed and in truth with all your heart. For a man is alwayes hearty against what he deadly hateth, and for what he dearly loveth.

Fifthly, If you would be sincere, and do all your actions for Gods glory, and for his sake, you must by the light of Gods Word, and works, fully inform and perswade your self of Gods sovereignty and absoluteness; and that because he is the first, absolute and

a Gen. 39. 9. Psal. 119. 7, 8, 11. b Psal. 119. 72. c Psal. 119. 97.

chief

chief good, he must needs be *last*, the absolute and chief end of all ends. For he that is *a* *Alpha*, must needs be the *Omega* of all things. Sith all things are of God, and such he made all things for himself, therefore you should in all things you do, be upright, intending *b* *Gods glory* as your principal and utmost end in all things.

Sixthly, Consider oft and seriously that how close and secret soever hypocrisie may lurk, yet it cannot be hid from the eyes of God, with whom you have to do, and before whom you walk; *c* *who will bring every secret thing to judgement.*

Wherefore take continual notice, that you are in the eye of God that *a* *made your heart*, who requieth truth of heart, who perfectly knoweth the guile or truth of your heart. This will much further your uprightness; for who can dare to double and dissemble in the presence of his Lord and Judge, who knoweth his hollownes and dissimulation better then himself?

Seventhly, Unite your self more and more strongly unto your head Christ Jesus, by all

*a* Revelations 1.8. Romans 11.36. Revela. 4. 11.  
*b* 1 Cor. 10, 28, 31. *c* Heb. 4. 12, 13. *d* Eccl. 12. 14.  
*e* Psal. 94. 9, 10, 11. Psal. 51. 6.

good means. Go out of your self, that you may every day be more and more in him. Wherefore grow daily in faith, and hope in him, abundant love to him, whence as by Conduit-pipes, you shall more and more partake of his fulness, even grace answerable to his grace in kinde, though not in full measure; for though you are not capable of the fulness of the uprightness of Christ, in whose mouth was found no guile. Yet you shall have a measure of uprightness proportionable to your faith. For as the branch partaketh more of the Vine, so it draweth more sappe, and beareth more good fruit.

*Eighthly, You must with an holy jealousie of the deceitfulness of your heart, examine your self often; not onely of what you have done, and now do, but of the manner how, what moveth you, and why, as you may see before in the marks of uprightness. Lay your self oft to the rule of uprightness, sc. the will of God, and (finding your self faulty) study, and assay to amend and be upright, and that to the utmost of your power.*

*Ninthly, Exercise that measure of uprightness* a Phil. 3. 8, 9, 10, &c. Joh. 1. 12, 16. b Isa. 53. 9. c John 15. 5.

*ness,*



*ness, which you have, and be more thankfull for the little you have, then discouraged, as many are, because they have no more. If you find your self upright, be abundantly thankfull, and resolve to keep and increase it by all means. <sup>a</sup>Keep your heart thus with all diligence; then as all other graces, so this of uprightness will increase in the using.*

Tenthly, and lastly; use the means of all means, the *Catholicon* for all graces, which is *Prayer*. Think not to gain uprightness by the power of your own might: but in the sense of your insufficiency, repair oft to *God* by prayer, even to him who made your heart, in whose hands your heart is, who best knoweth the crooked windings and turnings of your heart, who onely can amend and set straight your heart: Who, because he delighteth in an upright heart, and hath commanded you to seek it in the humble use of his means, will assuredly give it. Thus prayeth *David*; <sup>b</sup>*Renew, O Lord, a new spirit within me; And, Let my heart be found in thy Statutes.*

<sup>a</sup>Prov. 4. 23. <sup>b</sup>Psal. 51. 10. Psal. 119. 80.

## CHAP. XIII.

*Of lawfull care, and of freedom  
from taking thought.*

## SECTION. I.

**N**OW when you have had a holy care to walk with God in uprightnes according to the foregoing directions: It remaineth that you free your self of all other care, and that you rest holily secure in God, enjoying your most blessed peace with him, according to that golden saying of the Apostle, *Be carefull in nothing,* &c. Philip. 4. 6, 7.

For understanding hereof, know that the Greek \* *Noun* and *Verb*, which signifie care, or to take care, are taken indifferently in Scripture either for lawfull, or unlawfull care. Now because unlawfull care is more care then God requireth, our last Translators of the Bible, whensoever there was need to expresse a difference between it, and

\* *Μεριμνα, Μεριμνω.*

lawfull

lawfull care, do render it *Carefulness*, to be carefull, or to take thought; As in this place, *Mat. 6.15. Mat. 10.19. Luke 10.41. 2 Cor. 7.32.* and elsewhere But when these words must be understood of a *Lawfull Care*, they are translated *Care*, not *Carefulness* or to be carefull. As *1 Cor. 12.25 2 Cor. 11.28. Phil. 2.20. 1 Pet. 5.7.* and elsewhere.

The *Care* which is commanded, and *Carefulness* which is forbidden, differ thus.

Care is an act of wisdom taking up the understanding faithfully chiefly, whereby after that a man hath rightly judged what he ought to do, what not, what good he is to pursue, and what evil by him is to be shunned or removed; he accordingly with more or less intention and eagerness of mind, as the things to be obtained or avoided are greater or less, is provident to find out, and diligent to use lawfull and fit means for the good, and against the evil, and that with all wariness and circumspection; that he may omit nothing that may further him, nor commit any thing that may hinder him in his lawfull designs; Which, when he hath done, he resteth quiet, and careth no further, casting all care of success upon God to whom it belongeth, expecting a good issue up-

on the use of good means, yet resolving howsoever, to submit his will to Gods will, whatsoever the success shall be.

A description  
of carefull-  
ness.

Carefullness is an act of fear and distrust taking up not only the head, but chiefly the heart, to the very dividing and disturbance thereof causing a man inordinately, and over-eagerly to pursue his desires, perplexing himself likewise with doubtfull and fearfull thoughts about success.

Lawfull care may be called a provident care, and care of the head.

Carefullness may be called a distrustfull care, a carking care, or a taking thought of the heart.

This *provident care* is not only lawful, but necessary; For without it, a man cannot possibly be secure, nor can have hope of good success.

This *provident care* is commended to you in the examples of the most industrious, and most provident brute creatures, and in the examples of the most prudent men.

As of <sup>b</sup> *Jacobs* care of his safety how to escape the rage of his brother *Esau*. Of

a P. *ov* 6, 6, 7, 8. b *Ger*. Cap 32. & 33.

<sup>b</sup> *David*

<sup>b</sup> David and Solomon, in preparing and building the Temple. Of <sup>c</sup> Saint Pauls care of the Churches; of the <sup>d</sup> Corinthians care and study to reform themselves; of the good <sup>e</sup> Noble womans care to entertain the good Prophet; of the <sup>f</sup> good wives, and and good house-wives care of well ordering and maintaining her family. The like you have in the examples of the care of godly <sup>g</sup> unmarried men & women, whose care was how to please God, and that <sup>h</sup> they might be holy both in body and Soul: and of Mary, who cared for that one thing needfull.

Moreover, you are *Commanded* this provident care, namely, To study to be quiet, to be no busie body, <sup>i</sup> not idle; but to labour in a lawfull calling the thing that is good. Also to <sup>j</sup> walk hanestly towards them that are without. To <sup>k</sup> endeavour so to walk towards Gods people, that you keep the unity of the Spirit in the bond of peace. To <sup>l</sup> provide for your own. To <sup>m</sup> give diligence to make your calling and election sure. To <sup>n</sup> studie to main-

<sup>b</sup> 1 Chr. 22. <sup>c</sup> 2 Chr. cap. 3 & 3 & 4. <sup>d</sup> 2 Cor. 11. 28. <sup>e</sup> 2 Cor. 7. 11. <sup>f</sup> 2 Kings 4. 10. <sup>g</sup> Prov. 3. 13. &c. <sup>h</sup> 1 Cor. 7. 32, 34. <sup>i</sup> Luke 10. 42. <sup>j</sup> 1 Thes. 4. 11. <sup>k</sup> Eph 4. 28. <sup>l</sup> 1 Thes. 4. 12. <sup>m</sup> Eph 4. 3. <sup>n</sup> 1 Tim. 5. 8. <sup>o</sup> 2 Pet. 1. 5. <sup>p</sup> Tit. 3. 8.

tain good works. But amongst all, you are commanded <sup>a</sup> chiefly to seek the Kingdom of God and his righteousness, as the best means to rid you out of all unlawfull care.

The properties of provident care are these.

*Properties of  
provident care,  
whereby it is  
differenced  
from carefulnes*

First, the *subiect or seat* wherein provident lawfull care resideth, is the head; for that is the seat of the understanding, wisdom, discretion, fore-cast; But carefulnes is chiefly seated in the heart.

Secondly, *provident godly care* is alwayes about good and lawfull things, it hath a good object and good matter to work upon, and to be conversant about, propounding alwayes some good thing to be the end which it would compasse. It is *not* a care about evil, as how to <sup>a</sup> make provision for the flesh to fulfill the lusts thereof, like the <sup>p</sup> Carefullness of Amnon to defile his Sister Tamar, nor like <sup>a</sup> Ababs and Iezabels carefulnes for Naboths Vineyard and life, Nor yet like <sup>a</sup> Absalons carefulnes how to usurp his Fathers Kingdom, nor like <sup>a</sup> Hamans how to destroy the Jews, nor like the

<sup>a</sup> Mat. 6. 33. <sup>p</sup> Rom. 13. 14. <sup>p</sup> 2 Sam. 13. 9. <sup>q</sup> 2 King. 21. <sup>r</sup> 2 Sam. 15. <sup>s</sup> Hest. 3. 9.

care;



carefulness of *David's* Princes, how to entrap *Daniel*; Neither is it like the carefulness of those, of whom *Salomon* speaketh, "who cannot sleep unless they do mischief."

Thirdly, *This* holy provident care maketh choice only of lawful means to obtain that lawfull thing which is cared for. *David* had care of his own life; therefore he got intelligence from *Jonathan* of *Saul's* evil purposes towards him: He did <sup>b</sup> fly and hide himself from *Saul*, but would by no means lay violent hands upon his anointed Lord and King, though he had fair opportunities, and strong solicitations to kill him, he falling twice into his power, and was earnestly called upon by his servants to dispatch him.

Observe likewise *Jacobs* care to save himself, and all that he had, from the fury of his brother *Esaú*; he used only apt and lawfull means. For though a mans intention be never so good, and the thing cared for be good; yet if the means to get it be unlawful, that care is naught. To care how to provide for your self, and for yours, is in it self good and needfull; but so to care, that

<sup>a</sup> *Daniel* 6. 5. <sup>b</sup> *Prov* 4. 14. <sup>c</sup> *1 Sam.* 10. 1. <sup>d</sup> *1 Sam.* 24. 3. 4. 5. 6. 7. <sup>e</sup> *1 Sam.* 6. 10. 11. <sup>f</sup> *Genesis* 32. <sup>g</sup> *Gen.* 33.

you run to unjust and indirect means, it maketh it evil. *To care how to be saved is an excellent care,* But when you shall seek to attain it by wayes of your own, or of other mens inventions: as by Idolatrous worship, and 'voluntary Religion: or looking to be saved by your own works, by Purgatory, Popes Pardons and indulgences, as the *Papists* do, *this is a most sinfull carefullness.*

To care how to bring glory to God is the *best care*; but if any man for to procure it, *use lying for GOD,* or any other unlawfull means, it is an *unholy care.*

Fourthly, This *provident holy care,* is a *full and impartial care,* even of all things belonging to a mans care. It is not such a *care* of the *body* and *state,* as causeth neglect of the *soul.* Neither is it such a *care* of the *soul,* as is with neglect of the *body, life, state* or *name.* It is not such a *care* of the *private,* as to neglect the *publick* good: or of the *publick,* so as to neglect the *private.* It extendeth it self to *whatsoever* God hath committed to our *care,* both our selves and others. Those who care onely for themselves, and for the things of this life, *sin in their care.* Likewise those who seem to care

a Col. 2. 18. &c. b Rom 3. 7, 8. c 1 Tim. 5. 23.

onely

onely how to please God, and to save their souls, yet wittingly, or carelessly neglecting their bodies and affairs of their families belonging their place, or the common good of others, in Church or common wealth, all these are *partial*, and do *sin in their care*. All wordlings and self-loving men offend in the first kinde. All superstitious, and indiscreetly devout men offend in the second kinde: As not onely Papists in their Popish cloystering up men, and women, and in their whipping and cruell macerating their bodies, and in their penitentiary Pilgrimages and other acts do, *not sparing the body*; but also all such, who for devotion neglect the necessary duties of their particular calling.

Fifthly, *Care of providence is a discreet and well ordered care*; It putteth difference between things more or less good, and between things necessary or not necessary, between things more necessary, and less necessary. In all things it would keep first *due order*, then *due measure*. First, *caring more for Gods glory*, as *Moses*, and *Paul* did, who cared more for the glory of God then for their own lives and honours, yea if they had

<sup>a</sup> Col. 2. 23. <sup>b</sup> Exod. 32. 12, 13. <sup>c</sup> Rom. 9. 3.

been

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been put to it, then for their own salvation. Next, it *careth for that one thing needfull*, how the soul may be saved in the day of the Lord. As any thing is best, or more needfull for the present, that is cared *first and chiefly* for. If all cannot be cared for, the less worthy things, the less necessary for the present, and those things to which a man is least bound, shall be omitted.

Secondly, As provident care doth through discretion keep due order, for it is an ordinate care, *so it keepeth due measure, seeking Spiritual and Heavenly things with more diligence and zeal then those that be temporall and earthly*; caring for the things of this life with great moderation, without eagerness, and greediness of desire, alwayes proportioning the care to the goodness and worth of that which is to be cared for. Now because the world is to be loved and used as *if we loved and used it not, it bring of little worth in* comparison: therefore the cares about it in comparison of the best and necessary things must be, as if you cared not.

∴ Luke 10. 52. ∴ Matthew 6. 33. ∴ 2 Pet. 1. 5. f 1 Cor. 7. 31, 32.

Then

1. Then cares of the things of *this life* are inordinate and immoderate, when they will not give men leave to take the<sup>a</sup> comforts and natural refreshings of *this life*, as sleep, meat and drink, and other needfull and lawfull recreations : but especially when they hinder them from<sup>b</sup> exercise, <sup>c</sup>profitable use, or due performance of religious duties.

2. When they are first, and chief in a mans thoughts, the mind alwayes runing upon them.

3. When they cause a man (out of his overmuch<sup>d</sup> haste to be rich, and to enjoy the world) to use unlawfull and indirect means, or to enter upon dealing and trading beyond his skill, stock, and means well to manage the same.

4. When they cause a man so to minde his worldly business, that he thinketh nothing well done, or safe, if his eye or hand be not in it, and if it be not in his own custody ; albeit there is cause why others should be used, and intrusted with it.

g Ezekiel 5. 12. h Matthew 22. 5. i Mat. 13. 21, 22. Ezekiel 33. 32. Matthew 6. 21. k Proverbs 28. 20, 22.

Sixthly,

sixthly, *This holy provident care knoweth, as about what, and how; so how far to care.* It knoweth it limits how far to go, and where to stay; Namely, when it hath chosen a lawfull object to be conversant about, and hath found out and used lawfull means, and applyeth it self to one thing as well as another, in due order and measure, it stayeth there, 'caring no further; but waiteth patiently Gods pleasure for good success, casting all care of event and success upon God by prayer and supplication, with thanksgiving.

a 2 Tim. 3. 14. 6 Plal. 37. 7.

## SECTION 2.

### *Of Carefulness and taking thought.*

**B**y all that hath been written in the former Section, you may see, that although you may and must care for many things, according to the directions there given: yet you must, as the *Apostle* saith, Be careful in nothing.

This



This is now the point to be insisted on: *God would have none of his servants and children to care inordinately about any thing: nor yet, (when in obedience to his Commandment, and due observance of his providence, they have diligently used lawfull means for things lawfull and haveable) that they should care at all about the issue or success.* He would not that they should suffer their mindes to hang in doubtfull suspence and fear thereof; but would that they should *roul themselves and their affairs upon him*; whether it be in the matter of their souls, or bodies, of the things of this life, or of that which is to come. God freeth them from all carefulness, and would that they should free themselves there from.

God would have you use all good means for this life, but *without taking thought for to morrow, about what you shall eat, what you shall drink, what you shall put on, or what shall become of you and yours another day.* He would not have you to be so distrustfull of him, as to take the care of afterward, the care of success from him upon your self,

*a Psalm 37. 5. b Mat. 6. 25. 28. 32, 34.*

eating

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eating out your heart with <sup>a</sup> *doubt* and *fear* till you find it. But his will is, that when you have done what you can, with a cheerful and ready minde, that you should leave the whole matter of good or ill success to <sup>b</sup> *his care*.

In like manner, *GOD* would have you to use means to save your soul; but when you have so done, and continue so to do, he would have you *care* no further. He would not have you to doubt and fear that all shall be in *vain*, and to no purpose, or that you shall not be saved notwithstanding. He would not that you should discourage and enfeeble your heart <sup>d</sup> *by taking thought* about the issues of any trials and temptations that may befall you, before they do come, for that is *vain*; nor yet when they do come, for that is *needless*.

In such cases you need onely to serve Gods providence in the use of the present means of salvation, gaining as much grace and strength as you can against such times, improving that grace and strength which you have in such times of triall: but touching *success* either how much grace and comfort

<sup>a</sup> Luke 12. 21, 29. Psalm 55. 22. <sup>b</sup> 1 Peter 5. 7.  
<sup>c</sup> Psalm 73. 13. <sup>d</sup> Matthew 10. 19. Mat. 24. 6.

you

you shall have, or when you shall have it, or whether you shall hold out in trial in the evil day, or be saved in the end; you must not trouble your self thorough doubtfull and distrustfull fears: You must trust God with these things also.

For our Saviour prohibteth *his Disciples* all trouble, that might arise through fear of ill success in the profession of Christianity. And S. Paul easeth himself of this trouble and fear, committing his soul, and the issue of all his tryals unto God. (saying, *I know whom I have trusted, and I am assured that he is able to keep that which I have committed to him against that day.*) He is confident in God for good success in his whole Christian warfare: so should you.

Now to dissuade you from all carefulness, and to perswade you to rest secure in

*Dissuaves from carefulness.*

God touching the particular events of all actions, and touching the final and happy event and good success of your Christian profession: Consider these reasons, (1) shewing why you should not care eagerly and inordinately for earthly things: (2) Why

a John 14. 1, 27. b 2 Tim. 1. 12. 2 Timothy. 4. 6, 8, 18.

you

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you should not take thought about any thing, whether earthly, or heavenly.

*why no man  
should be care-  
full about earth-  
ly things.*

First, inform your self thoroughly, that all earthly things are of little worth, very fading, and transitory, likened, when they are at best, to the *flower of grass*. Wherefore they cannot be worthy of your carefull toyl, or cark-king about them. It is extream folly for man being endued with reason, to set his minde upon that which is little or nothing worth in comparison, nay which (as *Solo- mon* calleth riches) *is not*, which is but of short continuance, and onely for bodily use, while he hath it: which also is cast, by *God*, unto the wicked, even to his enemies, rather then upon the godly.

Secondly, *Inordinate and immoderate care of earthly things is exceeding hurtfull*: For besides that it breedeth many *foolish and hurtfull lusts, which drown men in perdition*, it doth hinder the care of things spirituall and heavenly. It causeth, that either a man shall *not come at all* to the means of Salva-

*a* 1 Joh. 2. 17. *b* Isa. 40. 6. Jam. 1. 10, 11. *c* Prov. 23. 5. *d* Psal. 17. 13, 14. *e* 1 Tim. 6. 2. *f* Mat. 22. 8. Luk. 14. 18, &c.

tion,

tion, or if he come to the Word, Prayer, Sacraments, good company, and good conference, it causeth him to <sup>a</sup>depart without spirituall profit. It will cause a man to <sup>b</sup>err from the faith, and to be altogether unfit for death, and unprepared for his latter end. For when any one part draweth more nourishment to it self then it ought, some other parts must needs be hindred in their growth: And when the strength of the ground is spent in nourishing weeds, tares, or corn of little worth, the good wheat is pulled down, choaked or starved. He whose <sup>c</sup>cares are too much about the earth, his care will be too little for heaven.

Next, Consider the reasons: 

Why you must not care at all about success of your lawfull	why man must not care at all about success in
indeavours any more then	any thing.

  
by Prayer to commend them to God.

First, because it is to *usurp upon Gods peculiar right*, and to trench far into Gods prerogative divine, taking his sole and proper work out of his hands: For <sup>d</sup>care of success and of what shall be hereafter, is proper to God.

<sup>a</sup> Mat. 13.22. Luk. 33.31. <sup>b</sup> 1 Tim. 6.10. <sup>c</sup> Phil. 3.19. <sup>d</sup> 1 Pet. 5.7.

Q

Secondly,

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Secondly, *It is a vain and bootless thing* (when you have diligently used lawfull means for any thing) *to take thought for success.* For *'who can by taking thought add any thing to his stature, or make one hair white or black? Vnderstand the like of all other things.*

Thirdly, *every day bringeth its full imployment with it, together with its crosses and griefs:* so that you shall have full work enough for your care to endeavour to do the present daies work hofily, and to bear each present daies affliction *fruitfully, and patiently;* you have little reason therefore to eat out your heart with taking thought of future events, and of what shall be to morrow.

Fourthly, *It is altogether needless to take thought about the success of your actions;* for *'success is cared for already by God:* One whose care is of more use, and better consequence then yours can be. You are cared for by one who loveth you better then you can love your self, who is wisdom and knoweth what is better for you, and what you most need, better then your self: who is always present with you, who is both

*b* Psal. 127.2. *c* Luke. 12.25, 26. *Mat.* 6.27. *d* *Mat.* 6.34.  
*e* *Mat.* 6.26, 30. 32.

able



able and<sup>a</sup> ready to do exceeding abundantly for you above all that you can ask or think: even God, who careth for meaner creatures then you are, who also is your GOD, your heavenly Father, of whose care you have had happy experience, who in times past cared for you, when you could not care for your self, <sup>c</sup> who hath kept you in, and from your mothers belly; who before you were, ordained you to salvation. Who in due time <sup>f</sup> gave his onely begotten Son for you, and to you, as appeareth in that now he hath given you faith and hope in him. and love to him. It is your God and Father who hath <sup>e</sup> commanded, that for the present, and for hereafter, <sup>h</sup> you should cast your care and burden on him; having withall made many gracious promises, that he <sup>i</sup> will care for you, that he will sustain you, and that he will bring your wayes to pass. What wise man will clogge himself with needless cares?

Fifthly, Carefulness and taking thought of success proceedeth from base and cursed canjes; namely, from ignorance of God, and from unbeliet and distrust of God, in whom

<sup>d</sup> Ephes. 3.20. <sup>e</sup> Psal. 12.10. <sup>f</sup> Rom. 8. 32. <sup>g</sup> 1 Pet. 5.7. <sup>h</sup> Psal. 55.22. <sup>i</sup> Rev. 3.8,10. Psal. 37.5.

Q 2

soever

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soever this sin reigneth: hence it is that the  
<sup>a</sup> *Heathen* abounded in this sin. And by how  
much this *Carefulness* is in any (though it  
reign not) by so much he may be said to be  
of little sound knowledge, and of <sup>b</sup> *little*  
*faith*.

Sixthly, *Carefulness*, and hanging in  
doubtfull suspence about success in your  
lawfull indeavours, (be it whether you or  
yours shall prosper, or whether you shall  
profit by the means of grace, or whether  
you shall be saved in the end) doth produce  
*many dangerous and mischievous effects*.

The evil effects  
of caring about  
success in any  
thing.

First, *It will cause you to*  
*neglect provident care to use*  
*the means of this life, or of that*  
*which is to come,* according as  
you doubt of success in either: or if you neg-  
lect them not utterly, yet you shall have no  
heart to go about them. For those that go  
about others works, usually neglect their  
own; so you will be apt to leave your own  
work undone, when you take Gods work  
out of his hands: And who is he that can  
take pains about that which he feareth  
will be to no purpose, and will be labour  
lost?

<sup>a</sup> *Mat. 6. 32.* <sup>b</sup> *Mat. 6. 30.* <sup>c</sup> *2 King. 6. 33.*

Secondly,

Secondly, you will be ready to use<sup>b</sup> unlawfull means for any thing when you doubt of success from lawfull.

Thirdly, Taking thought doth divide, distract, overload, wear and waste the heart and spirits, nothing more.

Fourthly, You can never be thankfull to GOD for any thing whereof you fear that you shall have no good success.

Fifthly, This taking thought, and plodding about success with doubtfull fear, will deprive you of the comfort of all those good things you have had, and which you now do enjoy.

Sixthly, nothing will bring ill success unto you sooner then to be taking of thought, and be troubled about what may be. For when any man shall (notwithstanding the experience he hath had, or might have had of Gods power, love, care, and truth of his promises) yet distrustfully care so far as not to content himself with his own work, so far as provident care leadeth him, but also will take Gods work and the burden of his work upon himself, caring about success, which onely belongeth to God, and which God onely can do and bear; this folly and

<sup>b</sup> Gen. 12. 11, 12, 13. Gen. 16. 2. Gen. 27. 3, 19.

presumption doth so much provoke God, that it causeth him out of his wise Justice to cease caring for such a one, *leaving him to his own care*, and to his wit, friends, or any other earthly helps, to make him by wofull experience see, and feel, how little any, or all these, without GOD can avail him. Nay, it causeth God not onely to withdraw his own help, but the help of all things whereon such a man doth relie; and which is more, causeth them instead of being for him, to be utterly against him. Is it not just with God, that whosoever will not be beholding to God to bear their burthen, but will take it up and bear it themselves, should be made to bear it alone, to the breaking of their back, or at least to be much bowed and crushed under it?

Wherefore all these things weighed, I return to the exhortation, or conclusion before propounded, *viz. Reul your self and your affairs upon God. (Psal. 55. 2.) Cast all your care on God, be carefull in nothing.*

Oh! How happy are we Christians if we did but know, or knowing, would enjoy our happiness! We are cared for in every thing that we need, and that can be good for us. We may live without taking thought, or  
care.

care in any thing. Our work is onely to study and indeavour to please God, walking before him in sincerity, and with a perfect heart; then<sup>a</sup> we may cleave to him, and rest on him both for our bodies and souls without fear or distraction. <sup>b</sup> God is *Allsufficient*, and all in all to such, as he is known by his name *Jehovah* to such; even to be the being and the accomplisher of his promises to them. If we shall wisely and diligently care to do our work, we serving so good and so able a Master, need not care for our wages. If we would make it our care to obey and please so good, and so rich, and bountifull a Father, we need not be careful of our maintenance here, in our *minority* and *nonage*, nor yet for our *eternal inheritance*, when we shall come to full age. We in this *holy security* and freedom from *Carefullness*, (if we were not wanting to our selves) might live in an *heaven upon earth*: and that not onely when we have means (for even then our security is in God, not in the means) but when to the eye of flesh we have no means: for God is above, and more then all means.

That you may leave carking, and be

<sup>a</sup> 1 Cor. 7. 35. <sup>b</sup> Exod. 6. 3.

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brought to cast all your care on God,

*Means to be  
kept from care,  
fullness.*

(1) Deny your self and your  
own wisdom, be not wise in  
your own conceit, nor pre-  
sumptuous of your wit, skill, or means

(2) Get sound knowledge, faith, hope, and  
confidence in God; live by faith believing,  
to the preservation both of body and soul. Get  
not onely faith in his promise, but in his  
providence also. When you shall see no way  
or means of having the good you desire, or  
of keeping you from the evill which you  
fear, or of delivering you from the evill you  
feel, then call to mind, not onely the pro-  
mises of God, viz. <sup>d</sup> I am with you, <sup>e</sup> I will  
not leave nor forsake you, <sup>f</sup> All things work  
together for their good, and many such like:  
but believe also that God will provide means  
to bring to pass what he hath promised,  
though yet you see not how. When you can  
say with faithful Abraham <sup>g</sup> God will  
provide, you shall be out of fear and  
doubt.

But if (with <sup>h</sup> Abraham, in the case of  
the promise of issue of his body, in whom

<sup>a</sup> Prov. 23. 4. <sup>b</sup> Rom. 8. 32. <sup>c</sup> Heb. 10. 38, 39. <sup>d</sup> Josu.  
1. 5. <sup>e</sup> Heb. 13. 5. <sup>f</sup> Rom. 8. 28. <sup>g</sup> Gen. 22. 8. <sup>h</sup> Gen.  
15. 6. Gen. 16. 2.

the



the Nations of the earth should be blessed) you believe Gods promises in the *main*, but not Gods providence in the *means*, then you will be so fearfull, doubtfull, and carefull, that of your self, or by others sollicitations, you will readily find out, and use unlawful means to obtain the thing promised, as he did when he went in to Hagar, or to faint in waiting, as many others have done. For we see the like in *David*, when he had faith in Gods providence, he could say of Saul; The Lord shall smite him, or his day shall come to die, or he shall descend into the battel & perish. The Lord forbid that I should stretch forth mine hand against the Lords appointed. But when he doubted of Gods providence, then he sayth, <sup>b</sup> I shall now perish one day by the hand of Saul.

(3) Give all diligence to make your Calling and Election sure; For when you know assuredly, that GOD is your heavenly Father, and Christ Jesus your Redeemer, & that you are of his family, having your name written in heaven, you then shall easily free your heart from being troubled with fear and carking care, being sure that your heavenly

a 1 Sam. 26. 10, 11. b 1 Sam. 27. c Joh. 14. 1, 2.

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*Father and Saviour doth care, and will provide for you.*

(4) Lastly, *You must oft-times actually cast your care upon God, by making your requests known to God by prayer, and supplication for what you would have, being heartily thankful for what you have had, now have, and hope to have hereafter. Then the peace of God which passeth all understanding (Phil. 4. 6, 7.) shall keep your heart and minde from vexing thoughts, and heart-eating fears, and that, in and through Christ Jesus, of which peace, I intend now to speak, and with it shall end these directions.*

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CHAP.

## CHAP. XIV.

### *Of the Peace of GOD.*

#### SECTION. I.

#### *Of peace in general, and of the kinds of it.*

**T**Hat you may be perswaded to walk before God in uprightness in all well-pleasing, and so live without taking thought about any thing, casting your care on God according to the former directions; God hath assured you that *peace shall be upon you, even that peace of God which passeth all understanding, which shall keep your heart and minde through Christ Jesus, if you thus do.*

*Peace and quiet is most desirable. All things that have motion desire it as their perfection; bodily things enjoy it by their rest in their places; reasonable things enjoy this peace in the quiet of their minde and*

*a Gal. 6. 16. Phil. 4. 6. 7.*

*heart,*

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heart, when they have their desires satisfied, being freed from such opposition as might disquiet them.

*What Peace is.*

Peace is a true agreement and concord between persons or things, whereby not onely all enmity is laid down, and all crossing and doing each other harm is forborne, but all amity is entered into, and all readiness of communicating, and doing good to each other is shewed.

*Naturall peace* consisting of the harmony and good agreement of the severall parts of mans body; *Domestike and Civill peace*, consisting of amity and good agreement of persons in a family or State, is of great price, and very much to be desired for the exceeding great benefit which it bringeth to the body, family and State. But the *peace* of which I am to speak, which is promised to all which walk with God according to the rule of faith, (Gal. 6. 15, 16,) and of the new Creature (casting their care on God) exceedeth all other peace, as far as the *soul*, *heaven*, and *eternity* exceedeth the *body*, the *earth*, and the *moment* of time. Which will easily appear if you shall observe by what motives and arguments the holy Ghost

Ghost doth commend, and set this forth unto you, *Phil. 4. 7.* It hath its commendations above all other peace in three respects.

First, In respect of the excellency of the person, with whom and from whom it is, namely God; therefore it is called peace of God; It is so

*Phil. 4. 7. Opened & wherein the Peace of God is explained and magnified.*

called; Because God by his spirit is the author of it; it is peace from God, a peace which God giveth, such a peace which the world neither can nor will give. (*Joh. 14. 17.*)

Secondly, this peace is commended in respect of the unspeakable, unconceivable, and surpassing goodness and worth that is in it. It passeth all understanding; and this it doth, not only because un sanctified men are meer strangers to it and understand it not, but because regenerate men to whom it belongeth, and in whom it is, even they (when God giveth them any lively feeling of it) finde it to be such a peace as they could not imagine it to be before they felt it. For they cannot so distinctly, and so fully conceive and comprehend the surpassing excellency of it, as by any means fully to express it. It rather taketh up the mind

mind into an holy rapture, unto admiration of what it seeth, and of what it perceiveth is yet to be known beyond fuller comprehension, then possibly can be taken up, and be distinctly & fully comprehended or expressed by minde or tongue. It fareth with them that feel it in any speciall degree, as it did with the *Queen of the South*, when she saw *Solomons wisdom*; *'She had a great opinion of Solomons wisdom, by that which she received by hear-say: but when she saw it, she was stricken with such admiration, and was so taken up with it, that it is said, she had no more spirit in her; his Wisdom was not only more then her expectation, but more then her spirit was able thoroughly to comprehend, in so much that she giveth over to seek to finde the depth of it, but breaketh out into words of admiration, saying, the half was not told her of Solomons wisdom, it exceeded the fame thereof. So doth the peace of God; It being like the dimensions of the love of Christ (the root thereof) and like the ravishing joy of Christians (the effect thereof) passing all full, and distinct knowledge, and passing all means of full and clear expression, being as the holy Ghost also saith,*

*b 1. King. 10. 4, 5, 6, 7. & Eph. 3. 18. & 1 Pet. 1. 8.*

*unspeak*



*unspeakable.* This peace is included amongst those other graces and gifts accompanying the Gospel, which are such as *eye hath not seen, nor ear heard, nor hath entered into the heart of man, so as clearly to perceive them, or fully to express them.*

Thirdly, This peace is commended in respect of the *excellent effect thereof*, which is a proof that it passeth understanding; namely, *it keepeth the heart and mind in and through Christ Jesus.*

This is a rare and most usefull effect on mans behalf: For it supplyeth the place, and office of *a castle or strong garrison* (as the Greek word signifieth) to keep the the principal *Parts of the soul* from being surprised, or annoyed either by invasion from without, or by insurrection from within.

The parts of man, which are kept by this peace of *GOD*, are the *heart and mind*; by *heart* is meant the will and affections; by *minde*, the power of thinking and understanding. For *true peace of God* doth fill the *heart* with such Joy, Patience, Hope, and Comfort in believing, that it keepeth it from heart-eating and heart-vexing grief,

*1 Cor. 2:10. 2 Cor. 1:32. 1 Cor. 13:5.*

fear;

fear, distrust and despair. It likewise filleth the *minde* so full of apprehension of Gods favour, fidelity and love, that it maketh it rest secure in God, and to forbear to plod and beat the brain unnecessarily about any thing, keeping out the dominion of all lurking and distrustfull thoughts.

The strength which this peace hath, whereby it keepeth the heart and mind as with a Garrison, is impregnable. It is derived from *Christ*; it hath It in, and from *Christ*; The text saith, *through Christ*, that is, through the power of *Christs spirit*. For as we are kept by *Faith* (from which this peace springeth) *as with a strong Garrison*, (1 Pet. 1. 5.) by the power of God to Salvation, ready to be revealed in the last time: so by the same power of *Christ*, our hearts and minds are kept by the *peace of God*, *as with a Garrison*, from discouragefull, distractfull, distrustfull and discomfortable thoughts in the mean time. For what is this peace else but a pascell of the object of our Faith, as we apprehend it in God to usward, and the fruit of Faith as we feel it wrought in us by God?

This peace of God is twofold, or one and the same in different degrees.

The

The first is an *actuell entering into*, and *mutuall embracing of Peace between GOD and man.*

The second is the *Manifestation and Expression of this Peace.*

The first is *when God and man are made friends*; which is when God is *pacified* towards Man, and when man is reconciled unto God, so that now God standeth well affected toward man, and man hath put off *Enmity* against God: which mutual *Atonement and Friendship*, *Christ Jesus the onely Mediator betwixt God and man*, hath by his satisfaction and intercession wrought for man, and by his *Spiris* applieth unto, and worketh in man. For untill this atonement be made and applied, God in his just Judgement, and <sup>b</sup> *Hatred, is an enemy unto man*, for sin; and man in his evil mind, and unjust *Hatred is an enemy to GOD*, and unto all goodness through sin.

*The different sorts of peace with God.*

This first Peace, is *Peace of God with man*, inherent in God, working the like disposition of peace in man towards God; and is the fountain from which the second floweth.

a 1 Tim. 2.5. b Psal. 5.5. Rom. 5.10. c Col. 1.21.

The

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The second kinde, or rather further degree of Peace of God, is the *operation and manifestation of the former Peace*, which is a peace of God in man, wrought by the Spirit of God, through the apprehension that God is at peace with him.

This Peace is partly and most sensibly in the *conscience*, which is called Peace of Conscience, and may also be called *peace of justification*, according to that, *"Being justified by faith, we have peace with God, &c."* And it is partly in the whole reasonable man, whereby the will and affections of the soul agree within themselves, and are subject to the enlightned mind, conspiring all of them against the common adversary the flesh, which yet remaineth in every part; this may be called *peace of sanctification*, according to that of the *Apostle*, *"Being made free from sin, and become servants of God, you have your fruit in holiness."* This is the agreement of all the members to become servants to righteousness unto *Holiness*. Not but that there wil be warring always in our members, but it is not the warring so much of *one member against another*, as the warring of the *flesh* in every member against the

*a Rom. 5. 1. b Rom. 6. 22. c Rom. 6. 19.*

Spirit

*spirit*, which also warreth against the flesh in every member. Which lusting and fighting of flesh against the spirit, beginneth in man as soon as the Spirit hath wrought the former *peace of holiness*, in setting each member into due frame and order.

Moreover, this *peace of Sanctification* consisteth in this, that albeit a sanctified man must never be, nor ever is at peace with sin, so that it doth not assault and molest him, or that he should subject himself to it, or have it absolutely subject to him in this life, yet he hath a peace and quiet (after a sort and in comparison) from sin, in so much that he is freed from the *dominion* and power of sin to hurt him or to reduce him to his former bondage unto sin: Now, so far as a man getteth conquest over his lusts, that they are kept under, and forbear to assault and molest him, so far he may be said to have this peace of Sanctification.

The *Conscience* when it is awake and stirring, and in the Act of enquiry, and of condemning, accusing and condemning man for sin, doth withall *Prick, Lash, Gripe, Sting,* and Wound the heart with unutterable and unconceivable griefs, fears, and terrours,

*a* Rom. 6. 14. 22. *b* A.C. 2. 37. Prov. 18. 14.

through

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through the apprehension of Gods infinite, eternal, and just wrath for sin.

Now, *when God by his Spirit* giveth any true hope and assurance unto a man, *that his justice is satisfied* concerning him through Christ, and that now all Enmity and Wrath is done away on Gods part; and that he loveth him in Christ with a *Free, Full, and Everlasting love*, hereby he *speaketh peace to the Conscience*, having done away all the guilt of sin which before molested it through sense of Gods anger, and fear of punishment. Hence ariseth *peace and comfort in the Conscience*, which therefore is called *Peace of Conscience*. Thus the mind ceaseth to be perplexed, and by faith in Christs death through the Spirit, becometh quiet with an Heavenly tranquillity, resting on the Word of promise; and according to the measure of clear apprehension of Gods love in Christ, in the same measure the mind is at sweet agreement within it self, without *fear or trouble*, and in the same measure he hath peace of Conscience, flowing from the assurance of Justification.

As soon also as a man *beginneth* *Actually* to be at Peace with God his lusts do begin to

a Rom. 5. 1. 5. b Rom. 8. 16. c Job. 14. 27.

be



be at war with him, rebelling against the law of his mind which yet may by little and little be subdued and conquered, though not all lusts at any time, nor yet any one fully in this life; yet by vertue of the peace now made with God, if he will improve it by seeking help of God, if withall he take to him the *complete armour*, and do fight manfully under Christs banner, he may so prevail against them, that he shall be assaulted with fewer temptations from his own concupiscence then he was wont; in so much that they do not so oft, nor so strongly assault him as in former times, Now so far forth as the powers and faculties of man agree in their fight against sin, and do so subdue it, that it doth not assault and molest him, he may be said to have the peace of *Sanctification*.

The first peace whereby God is pacified, and is become propitious and gracious to man, is absolutely necessary to the very being of a Christian.

The second which ariseth from the manifestation of this Peace unto a man, and the sensible feeling of the operation of this Peace in man, is not necessary to the being

a Ephes. 6. 10.

of

of a Christian (at least in a sensible degree of it) but *to the well being of a Christian it is necessary.* For a man may be in the favour of God, and yet be without the sense of this Peace in himself: Because this *peace of conscience* doth not flow necessarily from the *being in GODS favour*, but from *knowledge and assurance* of being in his favour.

Now a man in many cases may lose for a time his sense of Gods favour, his faith being over-clouded with fears and unbelief, as it was with *David*, after his adultery with *Bathshebah*, and murther of *Uriah*, who yet was upheld secretly by his right hand, (*as the Prophet was in another case*) by vertue of that first peace of God; yet untill GOD did give him the sense and feeling of His *loving Countenance*, he was without the second Peace, the *peace of conscience*: yea though God by *Nathan* in the outward Ministry of his Word had given him assurance of Gods *loving kindness* (saying) *The LORD hath put away thy sin, thou shalt not die.*

*a Psalm. 51. 11, 12. b Psalm. 73. 3. 2 c 2 Samuel. 11. 13.*

That

That *first peace is absolute*, and admitteth of no degrees.

The *second*, which floweth thence, both in respect of peace of conscience, and in respect of good agreement of the powers and faculties of man within themselves, and of freedom from assaults and molestations either of Sathan from without, or from lusts within, *is not absolute; but admitteth of several degrees.* In the life to come this latter peace shall be perfect: for then all believers shall be perfectly freed from all trouble of conscience, and from all molestation of temptations; their victory shall be compleat. But in this life their Peace is but imperfect: It is true for *substance*; but is *more or less*, as the light they have received is *more cleer or more dimme*: and as grace in them is more strong, or more weak.

For although mans *Justification is absolute*, and admitteth not of more or less: yet the assurance of it, whereby a man hath peace of Conscience, *is more or less*, according to the measure of his clear sight and evidence of his faith. Hence it is that the dear children of God have interruptions and intermissions in their peace, having sometimes much peace, sometimes little or no peace; according

according as they have intermissions in their assurance of Gods favour.

Thus it was with *David*, and *Asaph*; sometimes his heart was quiet, and his soul was glad in assurance that his soul should rest in hope: at other times his soul was cast down and disquieted in him, thinking that he was cast out of Gods sight, fearing that God would shew no more favour. Yes, he was so perplexed, that he did almost faint, and his eyes failed with waiting for God. For sith the best assurance of believers is exercised with combating against doubting, their truest and best peace must needs be assaulted with disquiet. And as it is with a Ship at anchor, so is the most stable peace of a Christian in this life, who hath his Hope as an anchor of his soul, sure and stedfast: Who though he cannot make utter Ship-wrack, yet he may be grievously tossed and affrighted with the waves and billows of manifold temptations and fears. Likewise though peace of sanctification be true; yet it must needs be more or less according as any man groweth or decreaseth in holiness, and as God shall please to give restraint to spiritual enemies,

*a* Psal. 16. 9. *b* Psal. 42. 11. *c* Psal. 31. 22. *d* Psal. 77. 7. *e* Psal. 65. 3. *f* Heb. 6. 19.

or

or power to subdue them more or less.

Now the whole *peace of God* both in him to a man, and from him manifested and wrought in man, *doth pass all understanding*, and serves to keep the *heart and minde* of him that walketh with God, and resteth on on him *through Christ*.

This *Peace* is it which you must seek for, and imbrace in believing; and if you would have true comfort and tranquillity in your mind, labor especially to get and keep the *peace of a good Conscience*, which seemeth to be the peace that is chiefly, though not only, intended in this Text.

SECTION 2.

*Concerning the excellency of the  
Peace of God.*

**T**Hat you may be induced to do your best to obtain this Peace : Consider the excellency of it; You may conceive much of it by that which hath been said in the opening of that Scripture, and by shewing the nature of that peace, considering likewise the object, author, and use of it. But  
R that

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that you may better perceive that this Peace of God for worth and use passeth all understanding, take these reasons in particular.

*Reasons shewing the excellency of the peace of God.*

First, *That must needs be an excellent Peace which God will please to take into his holy Title, calling himself God of Peace, calling Christ the Prince of Peace.*

Secondly, *That peace must needs be of infinite value, passing all understanding, for which Christ gave himself, paying the price of his own most precious blood for it.*

Thirdly, *This peace cannot but pass all understanding, because the cause from whence it cometh namely, <sup>d</sup> Christs love, and the effect which it worketh, namely, <sup>e</sup> joy in the holy Ghost, do, as the Apostles affirm, pass knowledge; and are unspeakable.*

Fourthly, *This peace was that <sup>f</sup> first congratulation, wherewith the holy Angels saluted the Church at Christs birth, giving her joy in her new born Husband and Saviour. And it was that <sup>g</sup> special legacy with Christ Jesus did bequeath to the Church, leaving that as the best token of his love to it, a little be-*

<sup>a</sup> Heb. 13. 20. <sup>b</sup> Isa. 9. 6. <sup>c</sup> 1 Pet. 1. 18, 19. <sup>d</sup> Ephes. 3. 18, 19. <sup>e</sup> 1 Pet. 1. 8. <sup>f</sup> Luk. 2. 10, 11, 14. <sup>g</sup> Joh. 14. 27.



fore his Death, saying, *My peace I leave with you.*

5. *This peace is one of the principall parts of the kingdom of God, which consisteth as the Apollle saith, of Righteousness, <sup>a</sup> Peace, and joy in the holy Ghost.*

6. *By as much as the evils and mischiefs that come to a man by having God to be his enemy, which draweth upon him Gods wrath, Justice, Power, and all Gods creatures to be against him: And by as much as the grievousness and intolerable anguish of a Wounded <sup>b</sup> Spirit passeth understanding; by so much the peace of God, which freeth him from all these, must of necessity pass all Understanding.*

Now that it is a fearfull thing to have God to be an Enemy, it is said <sup>c</sup> *He is a consuming fire,* and <sup>d</sup> *it is a fearfull thing to fall into the hands of the living God.* It appears likewise by *Christs compassion* and grief for *Jerusalem*, who neglected the time of making and accepting of peace with God: for he <sup>e</sup> *Wept* over it, and said, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy Peace; but now they*

<sup>a</sup> Rom. 14.17. <sup>b</sup> Prov. 18.14. <sup>c</sup> Heb. 12.26. <sup>d</sup> Heb. 10.31. <sup>e</sup> Luke 19.41.

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are hid from thine eyes. But what 'it is to have God to be an Enemy, is seen most fully by *Christs trouble and grief in his passion and Agony in the garden, and in the extremity of his conflict with Gods wrath on the cross;* when God shewed himself to be an enemy, and did for mans sin pour on him the fierceness of his wrath. It made him, though he was God, being man, to sweat for very anguish, <sup>e</sup> as it were drops of blood, and to cry. <sup>f</sup> *If it be possible let this cup pass, and* <sup>g</sup> *My God, My God why hast thou forsaken me?*

Moreover, if you do observe the complaints of such distressed souls that have had *terror of Conscience*, (if you have not had experience thereof in your self) how that they were at their wits end, <sup>h</sup> *pricked at heart* as it were with the point of a spear, or sting of a Serpent, pained like men whose <sup>i</sup> *bones are broken and out of joynt*, making them to <sup>k</sup> *rare, and to consume their spirits for very heaviness*, then will you say, that peace of Conscience doth pass all understanding.

7. *When God and a mans own Conscience*

<sup>e</sup> Luk. 22. 44. <sup>f</sup> Mat. 26. 30. <sup>g</sup> Mar. 27. 46. <sup>h</sup> Acts 2. 37. <sup>i</sup> Psal. 51. 8. <sup>k</sup> Psal. 32. 3.

is for him, and Gods grace in some good measure hath subdued sin and Satan in him, this draweth with it assurance that *'all other things (whose peace are worth having)* are also at peace with him. For if God be for us, who can be against us. This peace must of necessity bring with it all things which will make us happy, even all things which pertain to *"life, Godliness, and glory.*

Lastly, add this, that as the worth and sense of peace of God is unutterable, and unconceivable, so the time of it is undeterminable, it is *"everlasting, and hath no end.* Consider this with the former, and it cannot be denyed but that the peace of God doth every way, pass understanding.

*1* Hoſ. 2. 18, 19, 20. *m* 2 Pet. 1. 3. *n* Iſa. 9. 7.

CHAP. XV.

*Touching the removing of presumption an  
impediment to Peace.*

**I**F you would enjoy this happy *Peace*,  
you must first remove and avoyd the *im-  
pediments*. Secondly, you must use all helps  
and *fartherances* which serve to procure  
and keep it.

I reduce the impediments unto two  
heads :

<p><i>The kinds of impediments which hinder peace.</i></p>	<p>First, <i>A false opinion and hope that all is well with a man, and that all shall be well with him in poynt of his Salvation, when yet indeed God is not reconciled to him.</i> Hence will follow a quietness of heart, somewhat like to peace of Conscience, which yet is but a false peace.</p>
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Secondly, *Causeless doubting, and false  
fear that a mans estate touching his salvati-  
on is not good, albeit God be indeed at peace  
with him; Hence followeth trouble and an-  
guish of heart, somewhat like unto that of  
Hellish despair, disturbing his true peace.*

*Either*

Either of these do hinder peace.

The first hindereth the *having*.

The second hindereth the *feeling and comfortable enjoying of peace.*

It hath been an old device of *Satan* when he would keep any man from that which is *true*, to obtrude upon him that which shall seem to be true, but is *false*. Thus he did in the first *calling of the Jews*, and (to me is more then probable) will do at their *second calling*. When he saw they had an expectation of the *true Christ*, he to divert and seduce them from the true Christ, set-eth up *false Christs*. Even so in the matter of peace: if he can so delude men, that they shall content themselves with a *false Peace*, he knoweth that they will never seek for that which is true. It is a common practice with the *Devil*, to endeavour to make all that are not in state of grace, to presume that they are.

Also such is his cunning and malice, that when any man is in the state of grace, he will cast all the doubts and perils he can, to make that estate doubtfull and discomfortable, to *vexe* and to weary him, if he cannot drive him to *despair*, knowing, that if

a Mat. 24. 5. b Mat. 24. 24. c 2 Cor. 1. 32.

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he could drive him into, and hold him in utter despair; he were as certainly in his power as if he did presume. Now the heart of man so far as it is *Unsanctified*, being *deceitfull above all things*, is most apt to yield to *Satan* in both these cases. Whence it is, that there are very many which bragge of much peace, and yet have least of it. And many fear they have no peace, who yet have much of it.

Wherefore the Rule is, Believe not either your deceitfull heart, or the Divil, when they tell you either that you are in state of salvation, or in state of damnation: but believe the Scripture what it saith in either.

You may know when these perswasions come from your deceitfull heart, or from the Devil thus.

First, If the means to perswade you to either, be from false grounds, or from misapplication of true grounds.

Secondly, If the conclusions inferred from either perswasion, be to keep you in a sinfull course, and to keep you or to drive you from God, as to make you think that you need not be so strict in godliness, or that

¶ Jeremiah 17. 19.

now



now it is in vain, or too late to turn and seek unto God, then it is from Satan and from a deceived heart, and you must not believe them. But if these perswasions be from a right application of true grounds, and do produce these good effects, to drive you to God, in praise, or prayer, or unto a care to please God, they are from his gracious Spirit.

The false Peace and evill quiet conscience doth arise from these three causes.

First, from <sup>a</sup> *Gross ignorance of the danger wherein a man lyeth because of sin, whence followeth a blind Conscience.*

Secondly, from *Groundless security, and<sup>b</sup> presumption that all shall be well with him, notwithstanding that he knoweth*

	<i>whence presumption and false peace doth arise.</i>
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*he hath sinned, and knoweth that sin is damnable, whence he hath a deluded Conscience.*

Thirdly, from <sup>c</sup> *Obstinacie through delight and custome in sin, whence cometh senselessness of Conscience, which is a seared Conscience.*

Wheresoever any of these evils reign, albeit God hath said, <sup>d</sup> *there is no peace to the*

<sup>a</sup> Eph. 4. 18, 19. <sup>b</sup> Deut. 29. 19. <sup>c</sup> Jer. 44. 16, 17. <sup>d</sup> Isa. 57. 21.

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wicked, that is, no true peace, yet such fear  
no evil; but promise to themselves peace and  
safety, like those of whom the Prophet spake,  
who had made a covenant with death, and  
with Hell were at an agreement; Yea,  
though they hear all the Curses against sin-  
ners, which are in Gods book denounced  
against them, yet will<sup>e</sup> bless themselves in  
their own heart, and say they shall have peace,  
though they walk in the stubbornness of their  
hearts. But whosoever is thus quiet in him-  
self, through a false peace, it is a sign, that  
the strong man keepeth the house, and that he  
( continuing in this fools Paradise ) is not  
far from sudden and fearfull destruction from  
the Almighty.

Whosoever therefore would have true  
peace of God, must beware of these three  
impediments.

First, He must know and be thoroughly  
convinced, that by nature, by reason of  
Adams first transgression which is justly  
imputed to him, and because of his own  
inherent wickedness of concupiscence, and of  
all his sins, of omission and commission,

a 1 Thes. 5. 3. b Isa. 28. 15. c Deut. 9. 19. d 1 Thes.  
5. 3. e Deut. 29. 19. f Rom. 5. 12. f Rom. 7. 18. Psa.  
51. 5.

both

both in thought, word and deed, *he is in state of sin, and condemnation, having God for his enemy, yea is an<sup>a</sup> heir of Wrath and of eternal vengeance of hell fire, according to that of the Apostle,<sup>b</sup> All have sinned, and are become guilty before God, and have come short of the glory of God; Ignorance of danger may give quiet to the mind for a time, but it can give no safety. Is not he foolishly secure that maketh himself merry in a ruinous house, not knowing his danger, untill it fall upon him? whereas if he had known it, he should have had more fear and disquiet; but should have been in less perill.*

Secondly, let no man presume upon weak and false grounds, that he shall escape the vengeance of hell, or attain to the joyes of heaven. Now how weakly, and vainly many do ground their hopes, and from thence their peace, shall appear by that which followeth.

1. Some think that because *God made them*, surely he will not damn them. *True, if they should have continued good as he made them. God made the Devil good, yea*

*Grounds of false hopes discovered and removed.*

*Presumption that God will save a man, because he made him.*

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an excellent creature, yet who knoweth not, that *he shall be damned*? If God spared not his holy <sup>b</sup> *Angels* after that they became sinfull: shall man think that he will spare him? a sinfull man shall be judged at the last day, not according to what he was by Gods first making; but as he shall be found *marred*, and made naught by the *Devill*, and by his *own lusts*. When *Judah* became a people of *no understanding*, it is said, *He that made them, will shew them no mercy, and he that formed them will shew them no favour*. Thus it is spoken to every sinner remaining in his sin, notwithstanding that God made him.

*P. csumption of escaping hell, because they think they have it in this life, removed.*

3. Some say, *their afflictions have been so many, so great, and so long lasting*, that they hope they have had their *Hell* in this life, whence it is that their hearts are quiet in respect of any fear of wrath and judgement at the last day.

I would ask such, whether they, being thus afflicted have <sup>a</sup> *returned to God that smote them*, and whether their afflictions have

<sup>a</sup> *Al ch. 15. 41. b Jude 6. c Isai. 27. 11. d Isai. 9 13.*

made them better, or whether like <sup>a</sup> *Salomons* fool brayed in a mortar, their sin and folly is not departed from them: if so, they must know, the more they have been, and now are afflicted (if they be not reformed by it) this doth presage that there is the more and worse behind, as it was in the case of <sup>b</sup> *Indah*. Many have been oft and extremely whipt by their *Parents*, and at the house of *Correction*, yet, they remaining <sup>c</sup> *incorrigible*, were at last executed on the *Gallows*.

3. Some, though their waies be never so grievous, yet because to them Gods judgements are <sup>d</sup> *far above out of their sight*, and because they <sup>e</sup> *have escaped evil removed*. <sup>f</sup> *have no changes*, (God forbearing to execute his judgements upon them speedily,) they perswade themselves, that <sup>g</sup> *God seeth not*, or that he is not angry with them, or that <sup>h</sup> *he regardeth not*, and that he will neither do good nor bad, thinking that <sup>i</sup> *God hath forgotten*, or that he is like them, well enough pleased with them; hereby they lay their

*Presumption they shall ever do well, because hitherto they have escaped evil removed.*

<sup>a</sup> Prov. 27. 22. <sup>b</sup> Isa. 1. 5. Isa. 5. 12, 13, 14. <sup>c</sup> Amos 4. to verse 13. <sup>d</sup> Psal. 10. 11. <sup>e</sup> Psal. 55. 6, 16. <sup>f</sup> Eccl. 8. 11 <sup>g</sup> Psal. 10. 11, 13. <sup>h</sup> Psal. 50. 21.

Consciences asleep, promising unto themselves immunity from punishment, and that they<sup>a</sup> shall never be moved.

Know ye that Gods forbearance of his wrath is not because he seeth not, or because he hath forgotten or regardeth not your wickedness : but because he would give you time and means of repentance ? it is because<sup>b</sup> he would not have you perish, but come to repentance, that you may be saved. Which if you do not, this his bounty and long-suffering maketh way for his justice, and serveth to leave you without excuse ; and to<sup>c</sup> heap up wrath for you against the day of judgement, the day of revelation of the just judgement of God, who shall render to every man according to his works : for<sup>d</sup> God knoweth how to reserve the wicked to the day of Judgement to be punished. He will take his time<sup>e</sup> to hear and afflict you. When he<sup>f</sup> shall set all the sinnes of you that forget him, in order before you ; then ( if your speedy-repentance do not now prevent it ) he will tear you in peices when there shall be none to deliver. The longer he was in fetching his blow, the more deadly will his

<sup>a</sup> Psal. 10. 6. <sup>b</sup> 2 Pet. 3. 9. <sup>c</sup> Rom. 2. 4, 5, 6. <sup>d</sup> 2 Pet. 2. 9. <sup>e</sup> Psal. 55. 19. <sup>f</sup> Psal. 50. 21, 22.

stroke



stroke be, when it cometh. Many malefactours are not so much as called to quarter sessions, when less offenders are both called and punished; yet have they no cause to promise safety to themselves; for they are reserved for a more solemn tryal and extension at the grand Assises. So wicked men, that are not afflicted here, are reserved for the last Judgement, at the great and terrible day of the Lord.

4. There are some which hope that God doth love them, and that he doth intend to save them; for they prosper in every thing, and are not in trouble and distress as other men: hereupon their consciences are quiet, and without fear.

*Presumption  
of being in  
Gods favour,  
because they  
prosper in this  
life, removed.*

Let me tell you who thus think, that alas, this is a poor foundation to build your hope upon. What? are you the better for your prosperity? are you more thankfull and more obedient? Do you the more good, by as much as you do prosper more? If so; Well: if not; know, Solomon by the Spirit of truth, telleth you that *no man can know Gods love, or hatred by all that is*

*a Eccles. 9. 1. 2.*

*before*

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*before him, be it prosperity or adversity.*  
*In these things there may be one and the*  
*same event to the righteous and to the*  
*wicked. Know moreover, that the wicked,*  
*for the most part, thrive most in this world;*  
*God giving them their <sup>a</sup> portion in this life,*  
*wherewith they sat themselves against the*  
*day of slaughter, making their own <sup>b</sup> table*  
*their snare, and their <sup>c</sup> prosperity their*  
*ruine.*

*Presumption*  
*that they shall*  
*be saved be-*  
*cause as great*  
*sinners as they*  
*have bin saved*  
*removed.*

5. There are many, who  
*comparing themselves with*  
*themselves, passing by their*  
*own many sins, looking only*  
*upon their own Hypocritical*  
*and civil good purposes and*  
*and deeds; comparing also their sins with the*  
*<sup>d</sup> notorious sins of Gods people committed*  
*before their conversion, and with the gross*  
*sins of Noah, Abraham, Lot, Peter, and*  
*other godly men, after conversion, hence*  
*conclude that sith such are saved, they con-*  
*ceive a good opinion of themselves, and*  
*hope they shall be saved, they think then all*  
*is well with them, being such of whom*  
*our Saviour speaketh that <sup>e</sup> need no repen-*  
*tance.*

*a Psal. 17. 14. b Psal. 69. 22. c Prov. 1. 32. d Luk. 18. 11.*  
*e Luk. 15. 7.*

I would have these to know that *they that compare themselves with themselves are not wise*; and they that think well of themselves and *commend themselves*, are not approved, but *these onely whom the LORD commendeth*. Moreover, the *slips and falls of the Elect both before and after Conversion*, did serve for their own humbling, and for a warning to all that shall hear thereof. God knoweth how to reprove and chasten his own that offend, giving them repentance to life and Salvation; and yet justly will condemn all those that shall wittingly stumble at their falls, and willfully lie in their sins being fallen. It is not safe following the best men in all their actions, for *in many things they sin all not onely before, but after Conversion*; And as the *cloud* that guided the *Israelites*, had two sides, the one *bright and shining*, the other *black and dark*, such is the *cloud of examples of godly men*. Those which will be directed by the *light side* thereof shall with the *Children of Israel* passe safely towards the *heavenly Canaan*; but those that will follow the *dark side* of it, shall all perish with the *Egyptians* in the *Red Sea of destruction*. Whatsoever  
 a2 Cor. 10. 12. b2 Cor. 10. 18. c Jam. 3. 2. d Exod. 14. 20.  
 any

any were before conversion, or whatsoever gross sin they fall into after conversion, if they be humble and truly penitent, none of them are laid to their charge, because they are *done away by Christ Jesus*. These are in better state then those who for matter never committed so great sins, if *Pharisee-like* they repent not of their lesser sins as they esteem them, and are proud of their supposed goodness and well-doing. For God in justifying the humble *Publican* rather then the Proud *Pharisee*, sheweth that proud innocency is alwayes worse then humble guiltiness.

*Presumption of  
salvation by the  
Popes pardons,  
penance and  
merit of works  
removed.*

6. There are likewise some others, who are guilty to themselves of damnable sins, yet hope to be saved by the goodness of other men; by pardons from the Pope, by absolutions of Priests, and by certain satisfactory penitential external acts of their own, and by good works, such as almes, &c. These are *Papists*, who, if they may have hope of the Popes Indulgences, if they can get his Pardon, and a Priests absolution, if they fulfill their penance enjoined, if they be devout

a Luk. 18. 10, 11

in certain superstitions in their <sup>a</sup> Will worship and voluntary religion, their conscience is quiet for a time, notwithstanding their foul and black sins, even their *abominable Idolatries*.

I do these to wit, that all this is but a blind-folding, smothering, and *stupidifying the conscience* for a time, laying a double, and a far greater guilt upon it; it is far from being any means truly to pacifie it. For how can any man have true peace from any or from all such actions as are in themselves an actual <sup>b</sup> denying of the true head of the Church *Iesus Christ*, and are a cleaving to a false head which is *Antichrist*? And how can any man merit for himself, when our <sup>c</sup> Saviour saith, *when he hath done all that is commanded, he is an unprofitable servant, and hath done but his dutie*, which thing he must say, and acknowledge? All these before mentioned build their hopes upon false grounds. Those that follow, build their presumptuous and false hopes upon a misapplication of true grounds.

<sup>a</sup> Col. 2. 18. <sup>b</sup> Col. 2. 19. Luke 17. 9, 10.

*Presumption of  
salvation be-  
cause God is  
mercifull, re-  
moted.*

7. Many acknowledge that they have sinned and do deserve eternall damnation ; but they say, *God is mercifull*, therefore their heart is quiet without all fear of condemnation.

*Answer.* It is most true that *God is most mercifull* : but how ? Know he is not necessarily mercifull, as if he could not choose but shew it to all men. He is voluntarily mercifull, <sup>a</sup> shewing mercy, onely to those unto whom he will shew mercy. God could and did <sup>b</sup> hate, and in his justice condemn *Esau*, notwithstanding his love, and mercy to *Jacob*. God is all justice, as well as all mercy ; but he hath his several objects of justice and mercy, and hath his <sup>c</sup> several vessels of wrath and mercy, into which respectively he doth pour his wrath or mercy. When God speaketh of obstinate sinners, he saith that <sup>d</sup> he will not be mercifull to their iniquities ; and saith again, *He that made them will not have mercy on them*. And *David* prayeth with a Prophetical Spirit, saying to God ; <sup>e</sup> Be

<sup>a</sup> Rom. 9. 18. <sup>b</sup> Rom. 9. 13. <sup>c</sup> Rom. 9. 22, 23. <sup>d</sup> Isa. 27. 11. <sup>e</sup> Psal. 59. 5.

not



not mercifull to wicked transgressours: And who are these but such as <sup>a</sup> hate to be reformed, who are presumptuous, and <sup>b</sup> turn the grace of God into wantonness? Now concerning them that *alwayes erre in their hearts*, he hath in effect sworn, that he will shew them no mercy. For <sup>c</sup> he hath sworn, that they shall not enter into his rest.

8. Some others go farther, they acknowledge that Gods Justice must be satisfied, and they think it is satisfied for them, *they dreaming of universal redemption by Christ*, who indeed is said to die to *take away the sins of the world*. This causeth their conscience to be quiet, notwithstanding that they live in sin.

*Ans<sup>r</sup>.* It must be granted that <sup>d</sup> Christ gave himself a ransom for all. This ransom may be called general, and for all in some sense: but how? namely, in respect of the common nature of man which he took, and of the common cause of mankind which he undertook; and for that *in it self*, it was of sufficient price to redeem all men; and it was paid in such sort, that it is applicable to all

<sup>a</sup> Psal. 50. 17, 22. <sup>b</sup> Jude 4. <sup>c</sup> Heb. 3. 10, 11. <sup>d</sup> Joh. 1. 29. <sup>e</sup> 1 Tim. 2. 6.

without exception by the preaching and ministry of the Gospel. And it was so intended by Christ, that the plaister should be as large as the *sore*, and that there should be no defect in the remedy: that is, in the price or sacrifice of himself offered upon the Cross by which man should be saved; but that all men and each particular man might in that respect *become saveable in Christ*.

Yet doth not the salvation of all men necessarily follow hereupon; nor doth it follow that all men may be saved if they will: nor yet must any part of the price which Christ paid be held to be superfluous, though many be not saved by it. For it being of infinite value (because he was the eternal son of God that suffered; and so it was to be, because he was to feel the wrath of an infinite God) receives not the consideration of more or less. And the whole price and merits of Christ are not to be applied by parts, but the whole merit is to be applied to each particular man that shall be saved.

But know that the application of the remedy, and the actual fruit of this all-sufficient ransom, redoundeth to those which are saved, onely by that way and means which

which God was pleased to appoint, *which* (for men of years) is <sup>a</sup> *faith*, by which Christ is actually applied. Which condition, many (to whom the Gospel doth come) make impossible to themselves, through a wilfull refusing of the Gospel, and salvation it self by Christ, upon those terms which God doth offer it.

Upon this sufficiency of Christs ransome, and intention of God and Christ, that it should be sufficient to save all, is founded that <sup>b</sup> *generall offer of Christ to all, and to each particular man to whom the Lord shall please to reveal the Gospell*; likewise that *universall precept of the Gospell*, <sup>c</sup> *commanding every to man to repent and believe in Christ Jesus*: as also the *universall promise of salvation made to* <sup>d</sup> *every one that shall believe in Christ Jesus*.

Although, in an orthodox sense rightly understood, Christ may be said to have died for all; yet let not every one, nor any one presently presume he shall be saved. For God did intend this *al. sufficient price* for all, *otherwise to his elect in Christ*, then to those whom he passed by and not elected;

<sup>a</sup> Joh. 3. 16. Joh. 1. 12. <sup>b</sup> Mat. 28. 19. Mat. 16. 15.  
<sup>c</sup> Mat. 3. 2, 7, 8. Mar. 1. 15. Act. 17. 30. <sup>d</sup> Joh. 3. 16.

for

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for he intended this not only out of a generall and common love to mankind, but out of a peculiar love to his Elect. He gave not Christ equally and alike to save all, and Christ did not so lay down his life for the reprobate as for the Elect. Christ died so for all, that his death might be applicable to all. He so died for the Elect, that his death might be actually applyed unto them. He so died for all, that they might have an object of faith, and that if they should believe in Christ, they might be saved. But he so died for the Elect that they might actually believe and be saved. Hence it is that Christs Death becommeth effectual to them, and not to the other, though sufficient for all. Nay that many believe not, they having the means of faith, the fault is in themselves, through their wilfulness or negligence; but that any believe to salvation, it is of Gods grace, attending his Election, and Christs dying out of his special love for them; and not of the power of mans free will, God sending his Gospel, and giving the grace of faith and new obedience to those whom of his free grace he hath or-

a Mat. 13. 14, 15. A. 28. 26, 27. Isa. 6. 9. b Mat. 13. 11. c A. 13. 48.

dained

dained to eternall life, both where he pleaseth, and when he pleaseth.

Furthermore, it must be considered that notwithstanding the al sufficiency of Christs death, whereby the new Covenant of grace is ratified and confirmed, *the Covenant is not absolute*, but conditionall. Now what God propoundeth *conditionally*, no man must take *absolutely*. For God hath not said that all men without exception shall be saved by Christs death : albeit he saith Christ died for all : but Salvation is promised to all, onely under the *Condition of repenting and Believing in Christ* that died ; I call them *conditions not for which God<sup>b</sup> ordained men to life ; but conditions to which they were ordained*, by which as by the fittest way (man being a reasonable and voluntary agent) God might glorifie himself in bringing them to eternal life.

Wherefore notwithstanding *Christs infinite merit*, whereby he satisfied for mankind, and notwithstanding the *universality of the offer of salvation to all to whom the Gospel is preached* ; both *Scripture and experience* shew that *not all, nor yet the most* shall be saved, and that because the number

a Ioh. 3. 8. b AQ. 13. 4.

S

of

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of them which *repent and unfainedly believe*, whereby they make *particular and actual application of Christ and his merits to themselves*, are fewest. For of those *many that are called, few are chosen*. Wherefore let none ignorantly dream of an absolute universal redemption, as many simple people do. Nor yet let any think that because of the large extent of *Christs redemption*, they may be saved when they will. For though Christ be said to suffer, and to take away the sins of the <sup>b</sup> whole world, yet the *Scripture* saith that the whole <sup>c</sup> world of *unbelievers and of ungodly men* shall perish eternally.

*Presumption of salvation upon conceit their faith and repentance is good, when it is not removed.*

Many will yield that they must have faith and repentance, and that they must be ingrafted into Christ, and become new creature; else they cannot look to be saved; but *they think they are all this already*, whence followeth quiet of Conscience, whereas when it cometh to the tryall, their faith and repentance are found not to be sound. As shall thus appear.

*a* Mat. 20. 16. *b* Joh. 1. 29. *i* Joh. 2. 2. *c* 2 Pet. 2. 5. Jude 14, 15.

They.



They think they have faith; nay, more, they presume further, that they have true faith, and that they are truly religious, and in state of grace.

*Reasons on which many falsely think they have faith.*

*Ans.* It is not enough for a man to seem to himself to be religious; for he may deceive his <sup>a</sup> own heart; a close hypocrite may think himself to be <sup>b</sup> something, when yet he is *nothing*; deceiving himself: as, no doubt, the <sup>c</sup> foolish Virgins did.

*Reply.* But many will think that they have good reason to judge that they have true faith, &c. and that (1) Because *they believe the whole Scripture to be the good Word of God.* (2) They believe not onely that there is a GOD, but that *Iesus Christ is the Son of God, and Saviour of the World,* yea, according to the letter they believe all the *Articles of the Christian faith.* (3) They think they are believers because <sup>d</sup> *they have been Baptized,* and have given their names unto Christ, *they profess the onely true Religion,* they have the very true form of godliness in all the *external exercises of Religion;* so that it may be said of many of them, as

*a* Iam. 1. 26. *b* Gal. 6. 3. *c* Mar. 25. 5. 11. *d* Luke 13. 26.

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it was said of the \* Jews, They seek God daily, and delight to know his wayes, as a Nation that did righteousness, &c.

Whereas If they believe *no more, nor no better*, they may know that their faith is onely an *historical and general faith* (or onely a temporary faith at the best) *necessary* indeed to *Salvation*, but not *sufficient* to save. The \* *Devils* believe as much as the first, and very hypocrites may and do profess, and do as much as the second, and third. The Apostle *Paul* (having to do with hypocritical *Jews*, who because of their *Sacraments and form of knowledge, and profession*, though without practise, did nourish in themselves a vain persuasion that they should be saved) he removeth this false ground of their hope, thus, saying, *b He is not a Jew which is one outwardly, but he is a Jew which is one inwardly, neither is that circumcision which is outward in the flesh, but that which is of the heart in the Spirit, and not in the letter, whose praise is not of men but of God.* In like manner *St. Peter* doth give all Christians to know, that that *baptism* which is onely a putting away of the filth of the flesh *doth not save*; but that

\* Isa. 58. 2. & Iam. 2. 29. *b* Rom. 2. 28. 29. & 1 Pet. 3. 2.  
baptism

*baptism which giveth proof that the<sup>d</sup> heart is sprinkled from an evil conscience, as well as the body washed with pure water, shewing it self by the<sup>e</sup> answer which a good conscience maketh in believing the truth, consenting unto, and imbracing the new Covenant; whereof Baptism is a seal, of which anciently men of years made profession when they were Baptized. Neither is it any thing worth to have the<sup>f</sup> form of godliness in profession, when the power thereof is denied by an evil conversation; as you may see by the<sup>g</sup> exceptions which God taketh against the Jews, albeit they seemed to love Sacrifices and Sacraments, Prayers, Fastings and Sermons.*

For howsoever such as these are most apt to claim an interest in<sup>h</sup> Christ; yet so long as their faith is not a particular faith, drawing with it affiance, and sole reliance on Christ for Salvation, declaring its truth and life by endeavouring to perform the new Covenant on their part, by new obedience, in an endeavour unto all manner of good works; *Our Saviour professeth that he know-*

*d* Heb. 10. 22. *e* 1 Pet. 3. 21. *f* 2 Tim. 3. 5. *g* Isa. 1. 11. Isa. 58. 3, 4. Ezek. 33. 31, 32. *h* Isa. 58. 3. Luke 13. 26. *i* Luke 13. 27.

*ask them not, but biddeth them depart from him, because they were workers of iniquity.*

*Reply.* But, secondly, many of these presume that their faith is a lively and saving faith, and that because as *they think, they have repented, and are become new Creatures.* And all because they have had such an enlightning as *by nature man cannot attain unto, nay, the Word hath affected them much & somewhat altered them from what they were, namely, (1) when they were hearing a Sermon, or when Gods rod was over them, they have mourned, wept, and shewed some kinde of humiliation. (2) At the hearing of Gods precious promises in the Gospel in the glad tidings of Salvation, they have felt a tast of the heavenly gift, and of the good Word of God, and of the powers of the world to come. And (3) they find that they do not commit many of those sins which they were wont to commit; and that they do many good duties towards God and man, which they were wont not to do. (4) They desire that Gods people should pray for them. (5) They desire to die the death of the righteous, and to go to heaven when they die. And (6) which is more, some can say,*

say, that sometimes they have wished that they could leave sin, and that they had grace to do well. Besides, (7) They see that the best of them that truly fear God, both Ministers and others, are well perswaded of them.

*Ans.* But what of all this? These men, as neer as they come, yet going no farther, are far from Salvation. For the *Common gifts of Gods Spirit*, given unto men in the *Ministry of the Gospel*, may *elevate a man higher*, and carry him further towards *heaven* then nature, art, or meer humane industry can do; and yet if the *saving graces of the same Spirit* be not added, he will be left far short of heaven. *Meer Oratory* in some patheticall Preachers, when they speak of matters dolefull and terrible, will move the affection, and *draw tears* from some hearers. Likewise a plain, powerfull and *downright conviction* of the certainty of Gods wrath denounced, and sense of some just judgement of God may *wring forth some tears*, some humiliation, yea some kind of reformation. Did not *Felix* tremble, when Saint *Paul* reasoned of *Righteousness, Temperance*; and *Judgement to come*? Did

a Acts 24. 24.

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not <sup>a</sup> *Abab* humble himself when the *Prophet* denounced *Gods Judgements* against him and against his house? Did not the <sup>b</sup> *Israelites* oft (when they were in distress, and when *God* did not onely warn them with his Word, but smote them also with his rod) *return and seek early after God?*

And whereas they say, they tasted of the heavenly gift and of the good Word of *God*, and of the powers of the world to come, they may know, that such is the *sweetness of Gods promises*, and such is the *evidence and goodness of Gods truth* in the glad tidings of *Salvation* that (the common gift of the Spirit going with it) *all the fore-mentioned feelings may be wrought in men altogether destitute of saving grace*. For did not the <sup>c</sup> *seed* sown in stony and thorny ground go thus far? Did not those mentioned in the <sup>d</sup> *Hebrews* (who notwithstanding all this might fall away irrecoverably) attain to thus much?

Now if men not in state of grace, may go so far, as hath been proved, then it must not be marvelled that even such with <sup>e</sup> *Herod* may also *reforms* many things: For an hy-

<sup>a</sup> 1 King. 21. 21, 27, 29. <sup>b</sup> Psal. 78. 34. <sup>c</sup> Mat. 13. 10, 21, 22. <sup>d</sup> Heb. 6. 4, 5, 6. <sup>e</sup> Mar. 6. 20.



pocrite may have not opely a kind <sup>a</sup> of illumination, but a kind of Sanctification, which may, for the time, work a kind of change in him, so that he may leave many evils, and may do many good things; he may forsake bad company, and keep good; yet this man may be in no better estate then he out of whom the evil <sup>b</sup> spirit did go, which returned with seven other more wicked then himself; or then the <sup>c</sup> Sow that was washed. A <sup>d</sup> Pharaoh also and <sup>e</sup> Simon Magus, in their fear, may desire a Moses and a Peter to bless them, and pray for them. That cursed <sup>f</sup> Balaam could wish that he might die the death of the righteous, he would seem not to transgress for an <sup>g</sup> house full of gold; and (though faintly) telleth God; that if it did seem evil in his eyes, <sup>h</sup> he would go back again. Yea further, it is possible for a man without saving grace, even out of meer self-love, either when he smarts, or is ashamed for some foul sins, or is afraid of Hell, or when by the sweet allurements of the Gospel he is affected with an admiration of heaven, and heavenly

<sup>a</sup> Heb. 10. 26, 29. <sup>2</sup> Pet. 2. 20. <sup>b</sup> Mar. 12. 43, 44, 45.  
<sup>c</sup> 2 Pet. 2. 22. <sup>d</sup> Exod. 12. 32. <sup>e</sup> Acts 8. 24. <sup>f</sup> Num.  
 23. 10. <sup>g</sup> Num. 24. 23. <sup>h</sup> Num. 22. 34.

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things, I say, it is possible for him, not only to win freedom from punishment, and enjoyment of eternall glory, the end; but may desire power against sin, and grace to do well, as the means; but how? onely as from a flash of lightning, suddenly come, and as suddenly gone: like the <sup>a</sup> *fluggards langing*: but when he cometh to be taught the mysterie of godliness, and is put upon the spiritual works of holiness, as the *cutting off the right hand*, and the *denying himself for Christ*, then he will none of it he conceiveth (like those Disciples, in <sup>b</sup> *John*) that they are hard sayings, Who can bear them? For their good wishes were not from a settled deliberate will, out of true hatred of sin, and out of love to God and goodness; therefore they were but flight, and unconstant. Moreover, the best men, yea, the best Ministers may have a very good opinion of an hypocrite. <sup>c</sup> *David esteemed highly of Achitophel*; the <sup>d</sup> *Disciples never suspected Judas*: For they seeing a good outside, being also charitable, and not able to see the heart, do alwayes judge the best, and think men to be changed and re-

<sup>a</sup> *Prov. 13-4.* <sup>b</sup> *Joh. 6. 60.* <sup>c</sup> *Psal. 55. 14.* <sup>d</sup> *Mar. 26. 31.*

*newed,*

newed, when sometimes it proveth otherwise.

They mistake, when they say they are *changed and reformed*, if still they retain any *bosome and beloved sin*, as Herod did. To change sins, one sin into another, is no change of the man; for he that changeth the *prodigality* of his youth into *Covetousness* in old age, remaineth a notorious sinner before God as well now, as then; conceive the like of all other; likewise to forbear the *act of any sin*, because they have not the *like power, occasions, temptations, or means* to commit sin as in former time, this is no change; sin in these respects hath left them, not they it.

For true *conversion* and *repentance* doth consist of a true and through change of the whole man as well in one part as another, whereby not onely *some actions* are changed, but first and chiefly <sup>a</sup> the whole *frame and disposition of the heart* is changed, and set straight to God-ward from evil to good, as well as from *darkness* to light. And whereas naturally a man is earthly-minded and maketh himself his utmost end; so that

<sup>a</sup> Ephes. 4. 22, 23, 24. Rom. 12. 2.

either

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either he only *mindeth earthly things*, or if he mind heavenly things, it is in an *earthly manner*, and to an *earthly end*, as did *John*: if this man have truly repented, and be indeed converted, he becommeth *heavenly minded*; he maketh God and his glory his chief and furthest end, in so much that when he hath cause to mind earthly things, his will and desire is to mind them in an *heavenly manner*, and to an *heavenly end*. If you would judge more fully and clearly of this true change: see at large the description, and *signs of uprightness* before delivered, *Chap. 12.*

Last of all, there are many presume (although as yet they have no saving faith in Christ, nor sound repentance) that God will give them space and grace to repent, and believe before they die. Whence it is they have peace for the present.

*Presumption  
of repentance  
hereafter.*

These must give me leave to tell them that they put themselves upon a desperate hazard, and adventure.

First, who can promise unto himself one minute of time more then the present, sith every mans breath is in his nostrils ready

*a* 1 King. 10. *b* Col. 3. 12.

to expire every moment? Besides the Spirit saith, <sup>a</sup> God doth bring wicked men to desolation as in a moment. And again, <sup>b</sup> He that being often warned, hardeneth his neck, shall suddenly be destroyed without remedy.

(2.) Suppose they may have time, yet whether they shall have grace to believe and repent, is much to be doubted; for the longer repentance is deferred, the heart is more hardened, and more indisposed to repentance through the <sup>c</sup> deceitfulness of sin. And it is a just judgement of God upon such; as are not led to repentance by the riches of Gods goodness, forberance, and long suffering, that he should leave them to their <sup>d</sup> impenitent hearts, that cannot repent, <sup>e</sup> so treasuring up unto themselves wrath against the day of wrath. Custom in sin doth so root and habituate it in man, that it will be as hard for him by his own will and power to repent hereafter, (he neglecting Gods present call and offer of grace) as it is for the <sup>f</sup> Blackmoor to change his skin, or the Leopard his spots.

It cannot be denied, but that God is free, and if he please, may open <sup>a</sup> a dore of hope,

<sup>a</sup> Psal. 73. 19. <sup>b</sup> Prov. 29. 1. <sup>c</sup> Heb. 3. 13, 15, 19. <sup>d</sup> Rom 2. 5. <sup>e</sup> Jer. 13. 23. <sup>f</sup> Hos. 2. 15.

and

and gate of mercy unto the most obstinate sinner, who hath deferred his repentance to his old age : wherefore, if such a one find his heart to be broken with remorse for his other sins, and is troubled *in conscience for this his sin, of not accepting of Gods grace when it was offered ; I wish him to humble himself before God and conceive hope. For God hath promised pardon to the penitent* *whensoever they repent.* And though no man can repent when he will, yet such a one may hope that God is now giving him repentance in that he hath *ouched his heart,* and made it to be burdened with *sin.*

Yet for all this hope which I give to such a man, know, that it is rare, and very seldom to be found, that those that continue to despise grace untill their age, did ever repent : but God left them justly to perish in their impenitency, because they despised the means of grace, and the season in which he did call them to repentance, and did offer them his grace, whereby they might repent. God dealeth with all sinners ordinarily, as he said he would do, and as he did to Judah ; *because I would have purged thee* (saith he) that is, I took the onely course to purge thee and bring thee to repen-



rance, \* and thou wast not purged, therefore thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest on thee. Thus I have endeavoured to discover and remove the false grounds, and misapplications of true grounds, whereby the conscience is deluded and brought into a dangerous quiet and false peace.

In the third place, he that would not be gulled with a false peace instead of a true, must beware of obstinacy, delight, and senselessness of sin. For this <sup>b</sup> sears the Conscience as with an hot iron. Now a seared conscience is quiet with a false peace, not because there is no danger, but because it doth not feel it. Great care must be had therefore, lest the Conscience be seared, being made thick skinned, brawny, and senseless, for then it doth altogether, or for the most part, forbear to check or accuse for sin, be it never so hainous.

This searedness is caused by a witting and customary living in any sin; but especially by living in any gross sin; or in the allowance and delight in any known sin; also by allowed <sup>c</sup> hypocrisie and

*Causes of a  
seared consci-  
ence to be a-  
voided.*

<sup>a</sup> Ezek. 24. 13. <sup>b</sup> 1 Tim. 4. 2. <sup>c</sup> 1 Tim. 4. 8.

*diffima*

diffimulation in any thing, and by doing any thing <sup>a</sup> *contrary to the clear light of nature*, planted in a mans own brest, and head, or <sup>b</sup> *contrary to the cleare light of grace*, shining in the motions of the Spirit, in the checks of conscience, and in the instructions of the Word.

*Means to keep  
the conscience  
tender.*

Keep therefore the conscience tender by all means; (1) By *hearkning* readily to the voice of the Word. (2) By a carefull survey of your wayes daily. (3) By keeping the conscience soft with *godly sorrow* for sin. (4) *By hearkning to the voyce of conscience*, admonishing and checking for sin.

Either of these three kinds of conscience, viz. the *blind*, *presumptuous*, and *scared* conscience will admit of a kind of peace (or truce rather for a while,) while it sleepeth; but what God said of *Caines* sin, must be conceived of all sin; *If thou doest not well, sinlyeth at the door*. And upon what terms soever it be that it lie still, and trouble not the Conscience for a time, yet it will awake in its time, and then by *as much as* it did admit of some peace and quiet, it will grow *more turbulent*, mad, and furious: and (if

<sup>a</sup> Rom. 1. 27. Jude 10. Eph. 4. 18, 19. <sup>b</sup> Heb. 10. 26.  
4 Gen. 4. 7. God

God give not repentance) this false peace endeth for the most part either in a *reprobate minde*, or *a desperate end* even in this life, besides the hellish horrors in that which is to come.

Now to the end that no man should quiet his heart in this false and dangerous peace, whether it proceed from the aforementioned causes, or from any other, I would advise him to try his peace, whether it be not false, by these infallible marks. First, *Is any man at peace with Gods enemies*, allowing himself in the love of those things or persons which hate God, and which are hated of God, such as are the world, and the things of the world, whereby he denyeth the power of godliness, living wittingly and delighting in any evil company, or in any gross sin, as *vain or false swearing*, open *prophanation of the Sabbath*, *Malice*, *Adultery*, *Theft*, *Lying*, or in any of those mentioned, *2 Tim. 3.2,3.* or in any *known sin with allowance*, The holy Ghost saith of such, that *the love of God is not in them*; and whosoever maketh himself a friend to his lusts and to the world, maketh himself an *emie of God*. As any man is

*Signes of  
false hope  
and peace.*

a Rom. 1. 21. to 29. b Mat. 27. 5. c 1 Ioh. 2. 15. d Jam. 4. 4.

at

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at peace with the flesh, the world, and the Devil, he is not at true peace with God, nor God with him. If any such expect peace, and should ask, *is it peace?* answer may be made, like to that which *Iehou* made, both to the servants and king of Israel, <sup>a</sup> *What have you to do with peace? What peace so long as your notorious sins and rebellions wherein you delight, are so many?* For he that careth not to keep a good conscience towards God, and towards men, cannot have true peace of conscience. For there is no true peace but in a <sup>b</sup> good conscience.

Secondly, *Is any man not at peace, but at war rather with GODS friends, and with the things which God loveth?* being out of love with spirituall and conscionable prayer, hearing the Word, good company of Gods people, and the like? If any man despise the things God commandeth, and loveth; certainly, <sup>c</sup> *God and he are two*, and whatsoever his form of godliness be, God holdeth him to be yet in state of perdition. For whosoever saith he knoweth God, but yet <sup>d</sup> *loveth not, and keepeth not his commandments, he is a lyar.* And if any man love not

<sup>a</sup> 2 King. 9. 19, 22. <sup>b</sup> Heb. 13. 18. <sup>c</sup> 2 Tim. 3. 5. <sup>d</sup> 1 John 2. 4.

his brother, whatsoever shew of peace and friendship is betwixt God and him, I am sure God saith, *he that doth not righteousness is not of God, neither he that loveth not his brother; he is a child of the Devil, and therefore hath no true peace with God.*

Thirdly, He whose *quiet of heart and Conscience is from false peace, is willing to take it for granted that his peace is sound, and good: and cannot abide to look and to enquire into his peace, to try whether it be true, and whether it be well grounded or no; being (as it seemeth) afraid lest stirring the mud and filth that lyeth in the bottom of the heart, he should disquiet it. And for this cause it is, that such a one cannot endure a searching<sup>b</sup> Ministry, nor will like that Minister which will dive and rake into the Conscience, by laying the heart and Conscience open to the light and touchstone of the Word.*

Thus I have shewed you what is a first and main impediment to be removed, (*viz. presumption and false hope*) if you would have true peace; for *false hopes breed onely false peace.*

*a Joh. 3. 10. b 2 Chr. 36. 16. Acts 7. 34.*

CHAP.

CHAP. XVI.

*Touching falso fears.*

SECTION. I.

**T**He second head to which I reduce impediments to true peace, is *false fear*; for if you doubt, fear, or despair of your estate without cause, it will much disturb and hinder your peace.

*Needsfull fear before conversion.*

There is an *holy fear and despair* wrought in a man when God first convinceth his heart and conscience of sin; whereupon (through sense of Gods wrath and heavy displeasure, together with a sense of his own disability in himself to satisfie and appease Gods wrath) he is in great perplexity, being out of all hope to obtain *GODS* favour, or to escape the vengeance of *Hell* by any thing which he of himself can do, or procure. This is wrought more or less in every man of years before conversion, as in those which



which were <sup>a</sup>pricked at the heart at Peters Sermon, and in <sup>b</sup>Saint Paul himself and in the <sup>c</sup>Iaylor. This is a good necessary fear, serving to prepare a man to his conversion. For in Gods order of working, he first sendeth the <sup>d</sup>spirit of bondage to fear, before he sendeth the spirit of Adoption to enable a man to cry *Abba Father*. This fear, and trouble of Conscience rising from it, is good, and as the Needle to the thred, maketh way unto true peace.

Moreover, after that a man is converted, though he have no cause to fear damnation; yet he hath much matter of fear, by as much as he is subject unto many evils both of sin and pain; as, lest he offend God, and cause his angry countenance, and his judgements; also, lest he should fall back from some degrees of grace received, and lest he fall into some dangerous sin, and so lose his evidence of heaven, and comforts of the Spirit. Wherefore we are commanded to *work out our Salvation with fear and trembling*; and to pass the whole time of our sojourning here in fear.

<sup>a</sup> Acts 2. 37. <sup>b</sup> Acts 9. 9. <sup>c</sup> Acts 16. 29. <sup>d</sup> Rom. 8. 15. <sup>e</sup> Phil. 2. 12. 1 Pet. 1. 17.

This

This *fear*, while it keepeth due measure, causeth a man to be *circumspect and watchfull*, lest he fall; it spurreth him on forward to repent, and quickens him to ask pardon and grace to recover when he is fallen, yea it is an excellent means to prevent trouble, and to procure peace of conscience. But the *fear* of which I am to speak, and which because it disturbeth true peace, is to be removed, is a groundless, and a *causeless fear*, that a man is not in state of grace, albeit he hath given his name to *Christ*, and hath not only given good hope to others, but (if he would see it) hath cause to conceive good hope that he is indeed in the state of Grace.

This *fear* may rise either | *causeless*  
from *Naturall distempers*, Satan | *fear*.  
joyning with them; or from *Spiritual*  
*temptations*, rising from *causeless* doubts.

By natural distempers, I | *The kindes of*  
mean a disposition to frensie, | *causeless fear*.  
or height of *Melancholy*, in which states of  
body he spirits are corrupted through superabundance of *Choler* and *Melancholy*, whereby first the *brain* (where all notions, and conceits of things to be understood, are framed) is distempered, and the power

er of *Imagination* corrupted, whence arise strange fancies, doubts, and fearfull thoughts. Then Secondly, by reason of the intercourse of the spirits between the head and the heart, the *heart* is distempered and filled with grief, despaire, and horror, through manifold fears of danger, yea of damnation; especially when *Satan* doth convey himself into those humors, which as he easily can, so he readily will do, if God permit.

Where there is trouble of this sort, it usually bringeth forth strange and violent effects, both in body and mind, and that in him that is *regenerate*, as well as in him that is *unregenerate*. Yea, so far, that (which is fearfull to think) even those *who* (when they were fully themselves) *did truly fear God*, have in the fits of their distemper (through impotency of their use of reason, and through the *Devils* forcible instigation) had thoughts and attempts of laying violent hands upon themselves and others, whom they have dearly loved. And, when they have not well known what they have done or said, have been heard to break out  
into

*Strange effects  
of fear rising  
from natural  
distempers.*

into oaths, cursing and blasphemous speeches against God and his Word, who were never heard to do the like before.

*Difference between trouble rising from bodily distemper, and that of trouble of conscience.*

These troubles may be known from true trouble of conscience, by the strangeness, unreasonableness, absurdity, and senselessness of their conceits in other things, as to think they have no heart, and to say they cannot do that which indeed they do, and a thousand other odd conceits which standers by see to be most false. Whereby any man may see that the root of this disturbance is in the *Phantasie*, and not in the heart.

*Some difference between regenerate and unregenerate in these distempers.*

Albeit both the regenerate and unregenerate, according as they are in a like degree distempered, are in most things alike; yet in this they differ. Some beams of holiness will glance forth now and then in the regenerate, which doth not in the unregenerate, especially in the intermissions of their fits. Their desires will be found to be different, and if they both recover, the one returneth to his wonted course of holiness with increase; the other (except God work with the affliction to conversion

conversion) continueth in his accustomed wickedness. It pleaseth *God*, that, for the most part, his own children who are thus distempered, have the strength of their *Melancholy* worn out and subdued before they die, at which time they have some sense of *Gods* favour to their comfort. But if their disease continue, it is possible that they may die *raving*, and in seeming, (if you judge by their speeches) *despairing*, which is not to be imputed unto them, but to their *disease*, or unto *Satan* working by the disease; if they gave good testimony of holiness in former times. When these troubles are merely from bodily distempers, though they be not troubles of conscience yet they make a man incapable of the sense of peace of conscience. Therefore whosoever would enjoy the benefit of the peace of his conscience, must do what in him lieth, to prevent or remove these distempers. And because they grow for the most part from *natural causes*, therefore *natural* as well as *spiritual remedies* must be used.

1. Take heed of all such things as feed those humours of Choler and Melancholy, which must be learned of experi-

*The best means to quiet the heart in bodily distempers.*

ented men, and of skilfull *Physicians*, and, when need is, take *Physick*.

2. Avoid all unnecessary *solitariness*, and as much as may be keep company with such as truly fear *God*, especially with those who are wise, full of cheerfulness, and of joy in the Lord.

3. Forbear all such things as stirr up these humours, as *overcarefull study*, and musing too much upon any thing, likewise all sudden and violent passions of anger, immoderate grief, &c.

4. Shun *Idleness*, and according to strength and means be fully employed in some lawful business.

5. Out of the fit, the party thus affected must not oppress his heart with fear of falling into it again, any more then to quicken him to prayer, and to cause him to cast himself upon *God*.

6. Out of the fits (and in them also, if the party distempered be capable) *spiritual counsel* is to be given out of *Gods Word*, wisely, according as the party is fit for it, whether to humble him, if he hath not been sufficiently humbled, or to build him up and comfort him, if he be already humbled.

7. Lastly, remember alwayes that when the



the troubled person is himself, that he be moved to *prayer*, and that others then *pray* much with him, and at all times pray much for him.

When these *troubles are mixt*, coming partly from natural distemper, and partly from spiritual temptation: then the remedy must be *mixt*, of helps natural and spiritual. What the naturall helps are, hath been shown, also what the spiritual in general, and shall be shewed more particularly, in removing false fears rising from spiritual temptations.

The fears which rise for the most part from distemper of body, must be known from those which for the most part, or only, arise from the spiritual temptation, thus. When the first sort are clearly resolved of their doubts, and brought unto some good degree of cheerfulness and comfort, they will yet, it may be, within a day or two, sometimes within an hour or two, upon every slight occasion and discouragement, *return to their old complaints*, and will need the same means to recover them again. But those whose trouble is

*Difference between those fears which rise chiefly from melancholy, and those which are chiefly from trouble of conscience.*

merely out of spiritual temptations and trouble of conscience, although for the time it is very grievous, and hardly removed, and sometimes long before they receive a satisfying answer to their doubts: yet when once they receive satisfaction and comfort, it doth hold *and last* untill there fall out some new temptation, and new matter of fear. This is because their *Phantasies* and memories are not disturbed in such sort as the others were.

*The ground of false fears.* | The seeming grounds of fears that a man is not in state of grace when yet he is, are for varietie almost infinite. I have reduced them into this order, and unto these heads:

First, they who are taken with false fears will say their *sinnes be greater then can be pardoned.*

Secondly, when they are driven from that, they say then, that *they fear God will not pardon.* When they are driven from this by causing them to take notice of the signs of Gods actual love to them, which give proof that he will save them. Then,

Thirdly, *they will question the truth of Gods love and favour.* But being put upon the tryal whether God hath not already justified

justified them, and given them faith in Christ: which are sufficient proofs of his love: then,

Fourthly, *they will seem to have grounds to doubt whether they have faith*, from which they are driven by putting them to the trial of their *Sanctification*: then,

Fifthly, *they doubt*; and will object strongly, *that they are not sanctified*, which being undeniably proved: then,

Sixthly and lastly, *they fear they shall fall away and not persevere to the end*. Which fear being taken away also, and all is come to this good issue, they shall have no cause of disquiet fear.

This is the easiest, most familiar, and the most naturall method (so far as I can conceive) both in propounding, and in removing false fears.

## SECTION 2.

*Removing false fear, rising from  
thoughts of the greatness of  
punishment and sin.*

**F**irst, Some in their fits of despair, speak almost in *Cains* words ( saying ) that their *punishment* which they partly feel, and which they most of all fear, is greater then they can bear, or then can be forgiven.

*Fear of punishment must be  
turned into  
trouble for sin.*

I answer such. If sense and fear of wrath and punishment, be your trouble, I would have you not busie your thoughts about the *punishment*; but divert them, and pitch them upon your *sins*, which are the onely cause of punishment, for, get your *sins* off, and in one and the same work you get off, and free your self from the *punishment*. Labour therefore that your heart may bleed with godly sorow for sin cry out, as *David* did against this sin, so do you against

a Gen. 4. 14. b Psal. 51. 4, 5.

yours

yours. Confess them to God, strike at the root of sin, at the sin of your nature, wherein you were conceived;— aggravate your actual sins, hide none, spare none; finde out, arraign, accuse, condemn your sins, and your self for them, grow first into utter detestation of your sins, which have brought present punishment, and a sense and fear of the eternal vengeance of *hell fire*; then likewise grow into a dislike with your self for sin, *loath your self* in your own sight for your iniquities, and for your abominations. Now when you are as a prisoner at the bar, who hath received sentence of condemnation; when you are in your own apprehension a damned wretch, fearing every day to be executed; Oh then, it concerneth you, and it is your part and duty, to run to God the King of Kings, whose *name and nature is to forgive iniquity, transgression, and sin*; and that you may be accepted, go to him by *Jesus Christ*; whose *Office is to take away your sins*, and to present you without sin to his father, whose *Office is also to procure and*

a Ezek. 36. 31.

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sue out your pardon. Wherefore in *Christ's* name pray, and ask pardon of God for his Son *Jesus Christ's* sake, and withall be as earnest in asking grace and power against your sin, that you may serve him in all well-pleasing. Do this as for your life with all truth and earnestness: then you may, nay must believe that God for *Christ's* sake hath pardoned your sin, and hath done away the punishment of your sin. For this is according to the Word of Truth, even as true as God is, who hath commanded you to do thus, and to believe in him.

*When the soul is troubled for sin, it is to God for mercy and grace in Christ.*

*Reasons proving that sin cannot be unpardonable, because of the greatness thereof.*

*Reply.* But some will Reply, this putting me unto a consideration of my sins, breeds all my woe and fear, for I finde them greater and more then can be pardoned.

*Answer.* Oh; Say not so, for you can hardly commit a greater sin then indeed to think and to say so. It is blasphemy against God, yet this sin (if you will follow Gods Counsel) and all other may, and shall be pardoned. Intend not to extenuate and lessen your sin, but you must



must give me leave to magnifie Gods truth and mercy, and to extoll Christs love and merit. Howsoever it is true, that because sin is a transgression of a law of infinite holiness and equity, and in respect of the evil disposition of the heart, is of infinite intention, and would perpetuate it self infinitely, if it had time and means; and because God, the object, and person against whom sin is committed is infinite, therefore sin must needs contract an infinite guilt, and deserve infinite punishment; which the very least sin doth: yet, because the subject of sin, the man that sinneth, is finite, his sin being the erring act of a creature, cannot every way be infinite. Wherefore such an act, or transgression, cannot in it self be unpardonable by a Creator, a God, who is every way infinite.

Secondly, Consider that the price to satisfie GODS justice, namely, the death of Christ, even the precious blood of God, the onely begotten Son of God, doth exceed all sin in infiniteness of satisfaction of GODS justice and wrath due for sin. For if Christs death be a sufficient ranfome for the sins of all Gods Elect in general; then much more thine in particular,

a 1 Pet. 1. 19. b Act. 20. 28.

whosoever

whosoever thou be, and how great, and how many sins soever thou hast committed.

Thirdly, Know that the *mercy* of God, the forgiver of sins, is absolutely and every way infinite. For mercy in God is not a *quality*, but it is his *very nature*, as is clear by the description of his *Name*, proclaimed *Exod. 34*. Which rightly understood and believed, taketh away all the objections which a fearful heart can make against himself, from the consideration of his sins.

First, *He is mercifull*, that is, he is compassionate, (and to speak after the manner of man) is one that hath *bowels of pity*, which yern within him at the beholding of thy miseries, not willing to punish and put thee to pain, but ready to succour and do thee good.

Reply. But I am so vile, and so ill deserving, that there is nothing in me to move him to pity me and do me good.

*Ans. 2.* He is gracious, whom he loveth he loveth *freely*, of his own gracious disposition, who saith, *I, even I, am he that blottest out thy transgressions for mine own sake, and will not remember thy sins.* And when God saith he would sprinkle clean

*a Exod. 34. 6. b Hos. 14. 4. c Isai. 43. 25.*

water

water upon sinners; and that he would give them a new heart, &c. he saith, † *not for your sakes do I this*, saith the Lord God. That you should be *sensible* of your own misery, and then, in the sense thereof, that God may be \* *enquired after* and sought unto for mercy, is all which he looketh for in you to move him to pity and mercy, and such is his graciousness, that he will work this *sense* and this *desire* in you, that he may have mercy.

*Reply.* But I have a long time provoked him.

*Answ.* 3. He is *long suffering* to you-wards, \* *not willing that you should perish, but that you should come to repentance, but wait-eth still for your repentance, and reformation, that you may be saved.*

*Reply.* Yea, But I am destitute of all goodness and grace to turn unto him, or do any thing that may please him.

*Answ.* 4. He is *abundant in goodness, and kindness*; he that hath been abundant towards others heretofore in giving them grace, and making them good, his store is no whit diminished; but he hath all grace

† Ezek. 36. 25, 26. 32. \* Ezek. 36. 37. \* a 2 Pet. 3. 9: 15.

and

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and goodness to communicate to you also,  
and to make you good.

*Reply.* Yea, but I fear, though God can,  
yet God will not forgive me, and give me  
grace.

*Ans.* 5. He is abundant in truth, not  
onely the goodness of his gracious disposi-  
tion maketh him willing, but the abundance  
of his truth bindeth him to be willing, and  
doth give proof unto you that he is willing.  
He hath made sure promises to take away  
your sin, and to forgive it; and not yours  
onely, but reserveth mercy for thousands.  
Believe therefore that God both can and  
will forgive you.

*Reply.* Yes, but my sins are such and such,  
and such bred at the bone, innumerable,  
hainous, and most abominable, I am guilty  
of sins of all sorts.

*Ans.* 6. He forgiveth iniquity, transgression,  
and sin. He is the God that will subdue all  
your iniquities, and cast all your sins into the  
bottom of the Sea.

*Reply.* Yea, but I renew my sins  
daily.

*Ans.* 7. I answer out of the Psalm.  
His mercy is an everlasting mercy; his  
a Mic. 17. 19. & Psal. 118. 1. Mat. 6. 11.

mercy

mercy endureth for ever. He biddeth you ask forgiveness of sin *daily*; therefore he can and will forgive sin *daily*; yea, if you sin *Seventy times seven in a day*, and shall confess it to God, with a penitent heart, he will forgive; for he that biddeth you be so mercifull to your brother, will himself forgive much more when you seek unto him.

*Reply.* But I have not onely committed open and gross sins, both before and since I had knowledge of God; but I have been a very *Hypocrite*, making profession of God, and yet daily commit grievous sins against him.

*Answ.* 8. What then? Will you say your sins are unpardonable? God forbid. But say, I will follow the Counsell which God gave to such abominable Hypocrites. *I will wash me and make me clean. I will by Gods grace wash my heart from iniquity, and my hands from wickedness by washing my self in the Laver of regeneration, bathing my self in Christs blood, and in the pure water of the Word of truth, applying my self to them, and them to me by faith.* Say

*a* Luke 17. 4. Mat. 18. 22. *b* Isai. 16. Jer. 4. 14.

in this case, † *I will hear what God will speak.*  
 And know that if you will follow his coun-  
 sel, *Isa* 1. 18. if you will hearken to his  
 reasoning and embrace his gracious offer  
 made you in *Christ Jesus*, the issue will be  
 this, \* *though your sins have been violet, gross,*  
*reiterated, double dyed, even as crimson and*  
*scarlet; they shall be as wool, even as white as*  
*snow.* God will then speak peace unto you  
 as unto other his Saints; he will forbid you  
 to return to folly.

*Sins before and  
 after conver-  
 sion pardonable.*

For not onely those which  
 committed gross sins through  
 ignorance before their con-  
 version, as did *Abraham* in Idolatry, and  
*S. Paul*, in persecuting, nor yet onely those  
 which committed gross sins, through infir-  
 mity after their conversion, as did \* *Noah*  
 by drunkenness, and \* *Lot* by incest also, and  
 \* *Peter* by denying and forswearing his  
 Master *Christ Jesus*, obtained mercy, because  
 they sinned ignorantly and of infirmity:  
 But also those that sinned against *Know-*  
*ledge and Conscience*, both before and after  
 Conversion, sinning with an high hand, as  
 \* *Manasses* before, and (in the matter of

† *Psal* 85. 8. \* *Isai* 1. 28. a *Gen* 9. 21. b *Gen* 19. 33.  
 c *Mat* 26. 47. d 2 *Chron* 33. 6, 10, 12, 15.



|| *Uriah*) David after conversion, they obtained like mercy, and had all their sins forgiven. Why are the *e* examples recorded in *Scripture*, but for patterns to sinners, yea to most *notorious* sinners of all sorts, \* *Which should in after times believe in Christ Jesus unto eternal life?*

Be willing therefore to be beholding to God for forgiveness, and believe in Christ for forgiveness, which when you do, you may be assured that you never yet committed any sin which is not, and which shall not be forgiven.

For was it not the end, why Christ came into the world that he might save sinners, yea, *a* chief of sinners, as well as others? was he not wounded for *b* transgressions, viz. of all sorts? Is not the end of his coming in his Gospel to call *c* sinners to repentance? What sinners doth he mean there, but such as you are, who are laden and burdened with your sin? Doth he not say, *d* if any man sin, mark, if any man, we have an advocate with the father, Jesus Christ the righteous: Who by being made *e* a curse

|| 1 Kings 26.5. \* 1 Tim. 1.5, 16. a 1 Tim. 1. 15. 16. b Gal. 3.3. c Luke 5.32. d 1 John 2.1. e Col. 3.13.

for

for you, hath redeemed you from the curse of the whole law. Therefore from the curse due unto you for your greatest sin. Consider this again, can the sin of a finite creature go beyond the pardon of an infinite Creator? Can a sin in some sense finite, deserve beyond the satisfaction of a price for value every way infinite?

Howsoever it is impossible for a notorious sinner, yea for any sinner, by his own power or worth to enter into the Kingdom of Heaven; yet know, what is <sup>a</sup>impossible with man, is possible with God; <sup>b</sup>is any thing too hard for the Lord? He can alter and renew you, and give you faith, and repentance, he can make these things possible to you that believe: <sup>c</sup>yea, all things are possible to him that believeth.

Reply, I, you will say, *if I did believe.* Why, what if yet you do not believe? It is not hard with God, you coming to his means of faith, you hearkning to the precepts and promises of the Word, considering that the God of truth speaketh in them; I say, it is not hard for him in the use of these means to cause you to believe.

Wherefore neither greatness of sin, nor

<sup>a</sup> Mat. 19. 26. <sup>b</sup> Gen. 18. 44. <sup>c</sup> Mar. 9. 23.

*multitude*

multitude of sins should, because of their greatness and multitude make you utterly despair of salvation, or fear Damnation; When once you can believe, or but <sup>a</sup> will and desire to obey and believe, the greatest matter of fear is past.

I know if you never had sinned, you would not fear damnation. Now to a man whose sins are remitted, his sin, (though <sup>b</sup> sin dwell in him) are as if they were not, or never had been: For they are blotted out of Gods remembrance. I, even I am he (saith God) <sup>c</sup> that blot out thy transgressions, for my names sake; and will not remember thy sins. And who is like thee (saith the Prophet) <sup>d</sup> that pardoneth iniquity, &c. He will have compassion upon us, he will subdue our iniquities, and will cast all our sins into the bottome of the Sea. A debt when it is paid by the Surety, putteth the principal out of debt, though he paid never a penny of it. The holy Ghost speaketh most comfortably, saying that <sup>e</sup> God doth find no sin in them whose sins are pardoned; <sup>f</sup> In those dayes, and at that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be

a Isa. 1. 19. b Rom. 7. 20. c Isa. 43. 25, d Micah 7. 18, 19. e Rev. 14. 5. f Jer. 15. 20.

none, and the sins of Judah, and they shall not be found: but how may this be? he giveth the reason, for I will pardon them whom I reserve.

If you believe that God can pardon any sin, even the least, you have like reason to believe that God can pardon all, yea the greatest; for if God can do any thing, he can do every thing, because he is infinite. He can as easily say *thy sins are forgiven, all thy sins are forgiven thee*, as to say, *Rise and walk*, he can as well save one that hath been long dead, rotten, and stinking in his sin, as one newly fallen into sin. For he can as easily say, *Lazarus come forth*, as to say *Damsel I say to thee arise*.

Lastly, to make an end of removing this fear, I ask thee who art troubled with the greatness of thy sins past, and with fear that they can never be pardoned, *how stand you affected to present sins?* Do you hate and loath them? Do you use what means you can to be rid of them? Are you out of love with your self, and humbled because you have harboured them to GODS dishonour, and your own hurt? And do you resolve to *return from your evil wayes, and to enter* *a Mat. 9. 5. b John 11. 42. c Mar. 5. 4 d Ezek. 18. 21, 22.*  
upon

upon an holy course of life, if God shall please to enable you, and is it your hearty desire to have this grace to be able? And are you afraid, and have you now a care lest you fall wittingly into sin? then let Satan, and a fearful heart object what they can, you may say, though my sins have been great and hainous, for which I loath *my self* and am ashamed, yet now I see that they were not onely pardonable, but are already through the rich mercy of God pardoned. For these are signs of a new heart, and a new minde. Now to whomsoever God giveth the *least measure of saving grace*, to them hath he *first given pardon of sin*, and will yet abundantly pardon. For he saith, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

a Ezek. 36. 25. to 33. b Isa. 55. 7.

## SECTION I.

## SECTION 3.

*Removing the fear that riseth from doubts  
that God will not pardon.*

**T**Here are others who make no doubt of Gods power, they believe he can forgive them; but they fear, yea, peremptorily conclude, that he will not pardon them, and that, because they be *Reprobates* (as they say) for they see no signs of *Election*, but all to the contrary.

*No man hath  
signs of ele-  
ction till effe-  
ctual calling.*

*Answ.* I answer these thus.  
When your consciences are first wounded with a sense of Gods wrath for sin; it is very like that before you have believed and repented, you cannot discern any signs of Gods favour, but of his wrath; for as yet you are not actually in state of grace and in his favour. And oft-times after a man doth believe (though there be alwayes matter enough to give proof of his Election) yet he cannot alwayes see it. If you be in either of these estates, (conceive the worst) yet you



you have no reason to conclude that you are *Reprobates*.

It is true, that God before the foundation of the world, fully determined with himself, whom to choose to Salvation by grace, to which also he ordained them: and whom to pass by, and leave in their sins, for which he determined in his just wrath to condemn them. But who these be, is a secret which even in point of election the elect themselves cannot know, untill they be effectually called, nay, not being called untill by some experience and proofs of their faith and holiness they do understand the witness of the Spirit, which testifieth to their spirits, that they are the children of God, and do make their Calling and Election, (which was alwayes sure in God,)

No man can know  
certainly in this  
life that he is a  
Reprobate.

\* sure to themselves; but in point of reprobation, namely, that God hath passed them by, to perish everlastingly in their wickedness, no man living can know it, except he know that he hath sinned the sin against the holy Ghost, that unpardonable sin.

For God calleth men at all ages and times,

\* 2 Pet. 1. 5. 10.

some

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some in their youth, some in their middle age, some in their old age: yea, some have been called at<sup>a</sup> their *last hour*. Now let it be granted, that you cannot by search into your selves, finde the signs of effectual calling, which yet may be in you, though your dim eyes cannot perceive them; Nay, suppose that you are not yet effectually called here is no cause for you utterly to despair, & say you are *Reprobates*. How know you that God will not call you before you dye?

It were a far wiser and better course for you that will be thus hasty in judging your selves to be *Reprobates*, to busie your selves first with other things. Acquaint your selves with *Gods revealed will* in his Word. Learn to know what God hath commanded you to do, and do that, also what he hath threatned, and fear that; and what he hath promised, and believe, and rest on that. After you have done this you may look into your selves, and you shall *read your Election written in golden and great letters*.

For God never intended that the first lesson which a Christian should learn should

<sup>a</sup> Luk. 23. 42, 43.

be

*In what order  
a Christian  
should ascend  
to the know-  
ledge of his  
Election.*

be the hardest, and highest lesson that can be learned, taken out of the book of his eternall counsell and decree, and so to descend to the *A. B. C.* of Christianity. Which were a course most perplexed, and preposterous. But his will is that his schollers and children should leaen out of his written word here on earth, first that <sup>a</sup> *God made all things*, and that he made man *good*; and how that man hearkning to Sathan, they found out <sup>b</sup> *evill devices*, and so fell from grace and from *God*, and so both they, and the whole world that came of their loynes, became guilty of eternall damnation. Next, *God* would have you to <sup>c</sup> *learn*, that he in his infinite wisdom, goodness, and mercy, *thought of*, and concluded a <sup>d</sup> *new covenant of Grace*, for the effecting whereof, he found out and appointed a way and means to pacifie his wrath by satisfying his justice, punishing sin in mans nature, by which he opened a way unto his mercy, to shew it to whom he would, namely, He gave his onely *Son*, *very God*, to become <sup>e</sup> *very man*, and being made a *common person*

<sup>a</sup> Gen. 1. 31. <sup>b</sup> Eccl. 7. 29. <sup>c</sup> Gen. 1. 31. Gen. 17. 1. 2. 11. <sup>d</sup> Rom. 4. 11. Jer. 30. 31, 32. <sup>e</sup> Phil. 2. 6, 7, 8, 9, 10, 11.

and

and *sunery* in mans stead, dyed, and endured the punishment due to the sin of man, and rose again, and was exalted to sit at Gods right hand to raige, having all authority committed unto him. Thus he made the new *Covenant of grace*, established in his *Son Jesus Christ*, the tenour and condition whereof, required on mans part, is, that man accept of, and enter into this Covenant, believing in Christ, in whom it is established; then, *whosoever<sup>a</sup> believeth in him, shall not dye, but have everlasting life.* This God did in his wisdom, justice, mercy, and love to man, that he himself might be *Just*, and yet a justifier of him that is of the faith of *Jesus*. And hath therefore given his *Word and Sacraments*, and hath called, and hath<sup>e</sup> given gifts to Ministers, thereby to beget, and increase faith in men, by publishing this good news, and by commanding them as *in Christs stead, in Gods name* to believe, and to be reconciled to God, and to live no longer according to the will of their old Masters, the *Devil, the World, and the Flesh*, under whom they were in cursed bondage; but according to the will of him that redeemed them in holiness and righte-

a 1 Joh. 3. 16. b Rom. 3. 26. c Eph. 4. 8. d 2 Cor. 5. 20.

ousness

ousness, whose service is a perfect and blessed freedom.

Now when you have learned these lessons first, and by looking into your selves can finde *faith* and *new obedience*; then by this your *effectual*<sup>a</sup> calling, you may as by safe stairs ascend to that high point of your *Predestination*, concluding that you are elected to salvation, which will give you comfort through assurance that you shall never fall away.

When you observe this *order* in learning your *Election to life*, it will not minister unto you matter of curious and dangerous dispute, either with God or man thereabout, but of high admiration, thanksgiving, and unspeakable comfort, causing you to cry out with the Apostle, <sup>b</sup> *O the depth of the riches both of the Wisdom and knowledge of God, &c.* And, *Blessed be the God and Father of our Lord Jesus Christ, who hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having Predestinated us unto the Adoption of children by Jesus Christ to himself,*<sup>c</sup> *according to the good pleasure of his will, to*

<sup>a</sup> 1 Pet. I. 5, 10, 11. <sup>b</sup> Rom. II. 32. <sup>c</sup> Eph. I. 3, 5, 6.

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the praise of the glory of his grace wherein he hath made us accepted in his well beloved, &c.

*Fear of sinning  
against the holy  
Ghost removed.*

There are yet some, who having heard that there is a sin against the holy Ghost, and that it is unpardonable, are full of fears that they have committed that sin, & thence conclude that they are *Reprobates*; for they say, that they have sinned willingly against knowledge and conscience since they received the knowledge of the truth, and tasted of the heavenly gift, and of the good Word of God.

If you who thus object, have sinned against knowledge and conscience, you have much cause of grief and complaint against your self, and have much cause of humbling your self before God, confessing it to him, asking pardon of him, and grace to believe and repent, both which you must endeavour by all means. Yet I see no cause why you should conclude so desperately, that you have sinned against the holy Ghost, and are a *Reprobate*. For as few in comparison (though too many) commit this sin, so few know what it is.

All sin <sup>b</sup> against knowledge and conscience is not this sin; Nor yet all wilful sinning, It

a Phil 2. 21. b Ephes. 2. 21.

is



is not any *one sin* against the *law*, nor yet the direct breach of the *whole law*, nor every malicious opposing of the *Gospel*, (if it be of ignorance) neither is it *every blasphemy*, or persecution of the *Gospel*, and of those that profess the truth, (if those be done out of ignorance or passion;) Nor yet is it every *Apastisie* and falling into gross sins of divers sorts, though done against knowledge and conscience; yet this sin against the holy Ghost containeth all these and more. It is a *sin against the Gospel* and free offer and dispensation of grace and salvation by Christ through the Spirit. Yet it is not any particular sin against the *Gospel*, nor yet a rejecting of the whole *Gospel*, (*if in ignorance*.) nor yet every *denying of Christ*, or sudden revolting from the outward profession of the *Gospel*, when it is of *infirmity*, through fear, and such like temptation. Neither is it called the sin against the *holy Ghost* and is unpardonable, because it is committed against the *Essence* or *Person of the holy Ghost*, for the essence of the three persons in *Trinity* is all one: and the person of the *holy Ghost* is not more

a 1 Tim. 1. 13. b 2 Chron. 16. 10. c 1 King. 11. 4, 5, 6.  
Heb. 10. 28, 29. d Luk. 23. 34. e Mar. 26. 69, 70, 74.

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excellent then the person of the Father and the Son; but it is called the *sin against* Sin against, *the holy Ghost*, and becom-  
*why called the* eth unpardonable, because it is  
*holy Ghost. why* against the Office of the *holy*  
*unpardonable.* Ghost, and against the gracious  
 operations of the holy Ghost. and therein a-  
 gainst the whole blessed Trinity, all whose  
 works (*Ad extra*) Out of themselves, are  
 consummate, and perfected, in the Work of the  
 holy Ghost. Moreover, know that it is un-  
 pardonable, not in respect of Gods power,  
 but in respect of his will. He having in  
 his holy wisdom determined never to  
 pardon it. And good reason why he  
 should will not to pardon it in respect of  
 the kinde of the sin, if you well observe it;  
 it being a wilfull and malicious refusing par-  
 don upon such terms as the Gospel doth offer  
 it, scorning to be beholding unto God for  
 it. You may perceiue what it is by this de-  
 cription.

*A description  
 of the sin a-  
 gainst the holy  
 Ghost.*

*The sin against the holy  
 Ghost is an utter wilfull and  
 spitefull rejecting the Gospel  
 of Salvation by Christ, not-  
 withstanding that in a mans conscience he is  
 convinced that Iesus is the Christ, and that  
 faith*

faith and holiness is the onely way to be saved, together with an advised and absolute falling away from the profession of it, so far, that against former<sup>a</sup> knowledge and conscience a man doth maliciously oppose and blaspheme the Spirit of Christ, in the word and Ordinances of the Gospel, and motions of the Spirit in them, having resisted, rejected, and utterly quenched all those common, and more inward gifts and motions wrought upon their hearts and affections, which sometimes were entertained by them; in so much, that out of hatred of the Spirit of life in Christ, they<sup>b</sup> crucified to themselves afresh the Son of God; and do put him (both in his Ordinances of Religion, and in his members) to open shame, treading under foot the Son of God, counting the blood of the Covenant, wherewith they were sanctified, an unholy thing, doing despite to the spirit of grace. If you shall heedfully look into these places of the<sup>c</sup> Scriptures, which speak of this sin: and withall do observe the opposition which the<sup>d</sup> Apostle maketh between sinning against the Law, and sinning

<sup>a</sup> Heb. 6. 4, 5, 6. <sup>b</sup> Heb. 10. 26, 27, 28, 29. <sup>c</sup> Mat. 12. 24, 31, 32. Mark 3. 28, 29, 30. Luke 12. 10. Heb. 4. 5, 6. <sup>d</sup> Heb. 20. 26, 27, 28, 29.

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against the Gospel, you shall clearly find out the nature of this sin.

How to be sure  
that a man  
hath not com-  
mitted this sin  
against the holy  
Ghost.

But to resolve you of this doubt; (if you be not overcome with Melancholy, for then you will answer you know not what, which is to be pined rather then regarded,) I would ask you that think you have committed the sin against the holy Ghost these Questions. Doth it grieve you that you have committed it? Could you wish that you had not committed it? If it were to be committed, would you not forbear if you could choose? Would you take your self behold-  
ing to God, if he would make you partaker of the blood and Spirit of his Son, thereby to pardon and purge your sin, and to give you grace to repent? Nay, are you troubled that you cannot bring your heart unto a sense of desire of pardon and grace? If you can say yea: then, albeit the sin or sins which trouble you, may be some fearfull sin, of which you must be exhorted speedily to repent: yet certainly it is not the sin against the holy Ghost; It is not that unpardonable sin, it is not that sin unto death. For he that committeth this sin cannot relent, neither

Will

will be beholding to GOD for pardon and grace by Christs blood and spirit; he cannot desire to repent; But he is given over in Gods just judgement, unto such a reprobacy of minde, pollution and deadness of conscience, perverseness and rebellion of will, and to such an height of hatred and malice, that he is so blasphemously and despitefully bent against the Spirit of holiness, that it much pleaseth him rather then any wayes troubles him, that he hath so maliciously and blasphemously rejected, or fallen from, persecuted, and spoken blasphemously against the good way of Salvation by Christ; and against the gracious operations of the Spirit, and against the members of Christ; although he was once convinced clearly that this is the onely way of Salvation, and that those graces and gifts were from God, and that they were the dear children of God whom he doth now despight.

Others, if not the sam, object thus; God will certainly condemn them because, <sup>b</sup> St. John hath

Fear that; God will not pardon, because, their hearts condemn them, removed.
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<sup>a</sup> Heb. 10. 29. <sup>b</sup> 1 Ioh. 3. 20.

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said, if their hearts condemn them, God is greater then their hearts; hence they infer; God will condemn them much more, For they say their hearts do condemn them.

*Ans.* There is a double judgement by the heart and conscience. It judgeth a mans state or person, whether he be in state of grace, yea or no. Also it judgeth a mans own particular actions, whether they be good or no. I take it that this place of *John* is not to be understood of judging or condemning the person; For God in his finall judgment doth not judge according to what a mans weak & erroneous conscience judgeth (for so it cannot chose but be more or less in this life,) making it the square of his judgement to condemn or absolve any. For many a man in this presumption <sup>a</sup> justifieth himself in this life, when yet God will condemn him in the world to come: and many a distressed soul, like the <sup>b</sup> *Prodigal*, and humble <sup>c</sup> *Publican* condemneth himself, when yet God will absolve him. For a man may have peace with God, yet God, for reasons best known to his wisdom, doth not presently speak peace to his Conscience, as it was

<sup>a</sup> *Hos.* 12.8. *Luk.* 18.11, <sup>b</sup> *Luk.* 15.18, 19. <sup>c</sup> *Luke* 18.13, 14.

with



with *David*, in which case man doth judge otherwise of his estate than God doth.

This place is to be understood of <sup>a</sup>judging of particular actions, namely, whether a man love his brother ~~not~~ in word and tongue onely, but in deed and truth, according to the exhortation, ver. 10. Which if his Conscience could testifie for him, then it might assure his heart before God, and give it boldness to pray unto him, in confidence to receive what-soever he did ask according to his will. But if his own conscience could condemn him of not loving his brother in deed and truth, then God who is greater then his heart (but wherein greater? greater in knowing mans heart, and the truth of his love) knowing all things, must needs condemn him therein much more. Even as *Peter* in the question whether he loved Christ or no, he appeals to Christs omniscience, whereby he proveth his love towards him, saying; *Thou knowest all things, thou knowest that I love thee.* This is the full scope of the place. Yet this I must needs say, that the holy Ghost hath instanced in such an act, namely, of hearty loving the brethren, which is an infallible sign of being in state

<sup>a</sup> 1 Ioh. 3. 20. <sup>1</sup> Ioh. 3. 18, 19, 20, 21, 22. <sup>b</sup> Ioh. 21, 17. of

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of grace: whereby (except in case of extreme melancholy, or of phrensie, and in the brunt of a violent temptation) a man may judge whether at that present he be translated from death to life, yea, or no.

If any shall think the place to be understood of judging the person, he must distinguish between that judgement which the heart doth give rightly, and *de jure*, and that which it giveth erroneously. But suppose that you trying your selves by this, your hearts do condemn you of not loving the brethren, can you conclude hence that you shall be finally damned? *God forbid*. All that you can infer, is this; you cannot have boldness to pray unto him untill you love them, nor can you assure your selves that you shall have your Petitions granted. And the worst you can conclude is, that now for the present you are not in state of grace, or at the least you want proof of being in state of grace. You must then use all Gods means of being ingrafted into Christ, and must love the children of God, that you may have proof thereof. Did *Paul* love the brethren when he breathed out threatening, and was, as he himself saith, mad against them? Was he

2 A&S 26, 10, 11. A&S 8. 3.

at that time a reprobate? Did he not afterwards, being converted, so love Gods people, that he could be content to spend, and he spent himself for them? So many thousands, whose consciences for the present may justly condemn them of not loving those that be zealous, and indeed Gods children, may yet love them hereafter as dearly as their own souls.

Some will yet say, Certainly we are *Reprobates*; For we have according to the command of the *Apostle*, tryed, *whether we be in the faith, or no, & whether Christ be in us*, but we finde neither; the *Apostle* saith, we know these to be in us, else we are *Reprobates*, 2 Cor. 13. 5.

*Fear of being Reprobates, because they cannot tell that Christ is in them, removed.*

*Answer.* By *Reprobates* in this place, is not meant one that is not elect, one whom God in his just judgement pass by and ordained unto wrath. For none of the elect can be fore their conversion know, by any search, that they are in the faith, or that Christ is in them; For that cannot be known which yet is not. Many are not converted until they be thirty, forty, or fifty years old.

2 Cor. 12. 13.

Will

Will you say, these in their younger years were *Reprobates*? You may say, they then were in state of condemnation, and children of wrath, but no *Reprobates*. Besides, a man must not be said, not to be in the faith, and not to have Christ in him, because he doth not know so much: For many have faith, and are in Christ, yet do not alwayes know it.

The word *Reprobate*, because it is ordinarily understood by our common people, for a man ordained to condemnation, is too harsh, except its true meaning were expressed, and the *Greek* doth not necessarily inforce it. Yet I confesse it is a term proper enough, if it were not (in our *English*) almost appropriated to the former sense.

These words now rendred, \* *except ye be Reprobates*, may (as I judge) rather be translated thus; *Except you be unapproved, or except you be without proof*, namely of your being in the faith, and of Christs being in you, whereof you outwardly make profession.

Howsoever it be translated (for in this I submit my self to the Church) let any that is judicious observe the matter therein

ἢ ἐν μὲν ἀδελφοί ἐστε.

handled,

handled, and the *Metaphor* taken from Goldsmiths in trying of mettals, and they shall finde it must be understood in this sense.

The *Corinthians* did question the lawfulness of Pauls <sup>a</sup>calling to his *Apostleship*; therefore they require of him, to give them a <sup>a</sup>proof of *Christ* speaking in him. His answer is to this purpose, as if he should say; I will go no farther to seek a *sign* or *proof* of *Christ* speaking in me, then to your selves. Hath not the Word and Gospel of *Christ* been powerfull by my Ministry to convert you, and to beget faith, and to form *Christ* in you? Look into your selves, try if you have not faith, and if *Christ* be not formed in you? If you finde this, I need no other proof of my calling, nor of Gods power and grace blessing me in my calling. But if upon tryall you cannot finde that you are in the faith, &c. you are *unapproved Christians*. Either you have yet onely a meer form of *Christianity*, and like false coyn or reprobate silver, are but *hypocrites and counterfeits*; or if you be *Christians* in truth, yet you are *unexperienced Christians*, and without proof

[a. 2. Cor. 13. 3. <sup>a</sup> *sonydw.*

of.

of it to your selves. But whether you finde that you have faith or no, &c. I trust and am assured, that both I and the rest of Christs Ministers with me, shall approve our selves to be true and faithfull Ministers of Christ; though in the account of the false Apostles, and of some of you we be as *Reprobates*, or *unapproveable*, that is, such as in your opinion cannot give proof of Christ speaking in us.

Our late excellently learned and *Reverend Translators*, ver 7. translated the same word in the affirmative, *Approved*; wherefore, the privative particle being added, the translation may well be *unapproved*, or *without proof or refuse*.

*Reply.* Some may Reply, If I find upon trial that I am a *counterfeit*, and as *Reprobate silver*, may I not then judge my self to be a *Reprobate*?

*Answer.* No. For first you may erre in judging of your self. Secondly, if you do not erre, you can judge only this, that yet you are not in state of grace: but in the use of the means you may be. God can as well convert an *Hypocrite* as a *Pagan*. For though now you be *drifts* and *refuse*, you

a 1. Cor. 13. 7. *βρῖσθησιν, & δόκησιν.*

may



may ere long be pur-  
king vessels of honour, is first and last offer  
earthly Kings, and all d. he will offer  
can do; for they by their *prc* they took  
ring their stamp, and by their *G* And this  
skill, can make currant coyn, and he  
Vessels, if that they have pure mettall  
work upon; but they cannot make good  
Mettal of base stuffe, or can make gold  
of brasse. But such is the force of Gods  
*Word* and *Spirit*, that whereas they finde  
you base and drossy stuffe, they by im-  
printing the *Character* and stamp of Gods  
*Image* upon your hearts, do metamorphose  
and transform you into the same<sup>d</sup> *Image*,  
from glory to glory, even as by the *Spirit* of  
the Lord. As soon as you are truly touched  
and annointed with this *Spirit*, you shall  
become good Gold, and Silver, vessels of  
honour, fitted for the Lords use, whereunto  
you were preordained.

There are yet others object  
fearfully, saying, that they  
are cast awayes, and that  
God will not have mercy on  
them: and that because now  
it is too late; they have passed the time, and  
date of their Conversion; they therefore will

*Fear that God  
will not pardon;  
because they  
seek too late;  
removed.*

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you time till to morrow, that you live, and it can be said *to day*, so long as you yet live, and the external means of salvation are not taken from you, either in their exercise, or out of your remembrance, but you do yet live to hear what God hath commanded you to do, and to hear what good things he yet offereth unto you with Christ, or if the means be taken from you, or you are detained from them by sickness, &c. so long as you yet live *to call to remembrance*, ( 2 Chron. 6. 37, 39. ) what God hath commanded you to believe and do, you cannot say the time is too late, if you would yet condemn your selves for refusing grace heretofore, and would be now willing and desirous to accept of it. Moreover, would you now with all your heart, use the means of Salvation, and endeavour to believe and repent, if you thought it were not too late? And doth it grieve you that you have let slip the opportunity? And would you gain and redeem that lost time, if you knew how? Then I dare, *in the name of God*, assure you, that the date of your conversion is not out. *It is not too late for you to turn unto the Lord while it is to day.* ( Heb. 3. 15. ) I may boldly say, *harden not your hearts*, which if you do not, you

you must know that *now is an acceptable time, now is the day and time of your Salvation.* At what time soever God doth send his Minister unto you, (2 Cor. 5. 20.) by whom GOD doth beseech you, they intreating you, as now I do, in Christs stead, that you would be reconciled to GOD, this is the acceptable day, if you will be intreated by them: (2 Cor. 6. 2.) The day wherein GOD will accept of you, is not past. Moreover, at what time soever, and by what means soever, any man shall humble himself for sin, and ask grace, the date of Gods acceptance of him is not out. Learn this in the example of *Manasse*, and many other who had refused grace in their younger time; yet were converted in their age. You have Gods express words for it, who saith, *from the daies of your Fathers, that is, for a long time, ye are gone away from mine ordinances, & have not kept them, return unto me, and I wil return unto you saith the Lord of hosts.* That place in the *Proverbs* rightly understood, doth not contradict any thing which I have said, nor yet serve for that for which it is alledged: For by refusing there, he meaneth a constant and obstinate refu-

a 2 Chron. 33. 10. 12. 13. b Mal. 2. 7. c Prov. 1. 28:

*sing*

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*sing* of wisdoms counsell, untill such time that God had brought some misery on them (then they should *call upon him*) By *calling upon him* in that place, is not meant a hearty praying, with godly sorrow for sin, making request for pardon and for grace; but a crying *and howling* rather like those in *Hosea*, under the sense of Gods judgements, praying in truth onely to be eased of it. For at what time soever a <sup>b</sup> sinner shall repent, God will turn to him. And whosoever looketh towards *Christ, the true Temple*, (shadowed forth by the material Temple at Jerusalem) and confesseth his sin, and asketh pardon, <sup>d</sup> God will pardon, for so hath he promised.

*Rep.* But may not a man pray too late, and seek repentance in vain, as *Esaú* did, <sup>e</sup> who found no place of repentance, though he sought it carefully with tears? Did not the foolish Virgins seek to enter into the Bride-chamber, but were not admitted? And doth not our Saviour say, <sup>f</sup> many shall strive to enter in, and shall not be able.

*Ans.* No man can ask grace and for-

<sup>a</sup> Hof. 7. 14. <sup>b</sup> Ezek. 18. <sup>c</sup> 2. Chron. 6. from 36. to 40. <sup>d</sup> 2 Chron. 7. 12. <sup>e</sup> Heb. 12. 27. <sup>f</sup> Mat. 25. 11, 12. <sup>g</sup> Luk. 13. 24.

*givenness of sins* too late, if he ask for grace and power against sin heartily : But a man may ask a *temporall blessing*, or the removal of a *temporal evil*, when it may be too late.

As for *Esaus* careful seeking of repentance, you must understand it, not of his *own repentance* from his prophaneness, and from other dead works : but of his *father Isaacs repentance* : he would have had his father to change his mind, and to have given him the *birth right*, which was already bestowed upon *Jacob*, Read *Gen. 27. 34, 38.*

Whereas the *foolish Virgins* did assay to enter into the *Bride chamber*, when the door was shut, know, that this is a *parable*, and must not be urged beyond its general scope, which is to shew that *formal professors of Christianity*, such as have only a *form of godliness*, without the power of it ; they, although they will not live the life of the righteous, yet they could wish their end (*Numb. 23. 16.*) might be like theirs : And because of their outward profession of Christs name in this life, they securely expect eternal life : but because before their death they did not provide the *oil* of truth and holi-

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holiness, therefore at the day of Judgement they shall be disappointed of entering into *Heaven*, which in the time of their life they did so much presume of.

The like answer may be given unto that place alledged out of *Luke* 13. 24. Yet unto that place more may be said; You mistake when you say that Christ saith many shall strive to enter, and shall not be able. He saith; *Strive to enter in at the straight gate*; for many I say to you, shall seek to enter in, and shall not be able; he doth not say, many shall strive to enter.

There is great difference in the signification of the Greek words, and so there is between \* *striving* and *seeking* signified by them. *Seeking* imports onely a bare professing of Christ, such as is shewed in giving the name to *Christ*, coming to *Church*, hearing the *Word*, and receiving the *Sacraments*. For thus did the men spoken of by our Saviour, who are said not to be able to enter. But to \* *strive* to enter, is to do all these and more; it is to *strive* in *seeking* for him, that they take up their cross, and follow him,

\* ἀγωνίζουαι εἰσέλαι. a *Hos.* 6. 3.

they



they give their *hearts* to him as well as their *names*; they are hearty and sincere in Praying, Hearing, Receiving; they strive to subdue their lusts, which offend Christ, and strive to be *obedient* to his will, as well as to *believe* his promises, and to hope for happiness; *this is to strive*. Now never any did thus strive in seeking to enter (though it were but the last day of their life) that was put back, and not received. Wherefore say not it is too late. But say, the more time I have lost, the more cause there is why now I should presently set to religion in earnest, and not loose time in questioning whether I shall be accepted or no.

And whereas you said, You are afraid to use the means of Salvation for the reasons before objected; hereby you may see that all this is but the malice and craft of the Devil, by keeping you from the *means*, to keep you from *Salvation*. (*Psalms 73. 15.*) For it is most false to say, that to pray, hear the Word, &c. is to increase your sin, because you cannot perform these as you should, and as you would. I am sure, it is greater sin in you to forbear these necessary duties, out of despair that they shall ever profit you, or that you shall be accepted of God.

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God. You should think thus, if I do not use the means of Salvation, I shall certainly perish everlastingly; but if I do pray, hear, &c. I may be saved, therefore in obedience to God, I will do as well as I can. But little doth a man know how well he may do, if he would endeavour: neither can a man conceive how acceptable a little endeavour shall be, if he do but desire to be true in his endeavour. For as *Gods power is seen in mans weakness*, so is *Gods grace seen in mans insufficiency*. When we are weak, then God in us

*The weakest performance of duties, less dangerous then whole omissions.*

can be strong. And when we in humility like our services worst, then through Christ, God may be best pleased with them. But what

soever you do, do not neglect, nor absent your selves from exercises of Religion: for *weakest observances, where is truth*, are far more acceptable then *whole omissions*. Wherefore, if (as you say) you would not increase your sin, and thereby your damnation, be willing to use, and to joyn with others in the use of all good means of Salvation; then if you be not saved, yet you shall have the less punishment. But you may

a 2 Chron. 30. 19. 2 Cor. 12. 10.

be

be assured, that if in obedience to Gods Commandment you shall pray, hear the Word, receive the Sacrament, and have communion and conversation with those that fear God, you shall be saved in the end.

What if you do not yet feel benefit, and comfort, ( when you use these means of saluation ) according to your desire? yet you must *wait* the good hour both of grace and comfort, even as the *impotent folke* did, who lay *wayting for the Angels comming to move the waters*, that they might be healed of their diseases, *at the pool of Bethesda*. For if, when God hiderh his face, *<sup>b</sup> you will waite* and look for him, then *<sup>c</sup> God will waite* his time to be gracious, and *blessed shall you be that wait for him*. It may be it cometh justly upon you, that God should make you wait his leisure, and cause you to buy wisdom with dear experience, because you did once account it an easier matter to believe and repent, and therefore you did not take the first offers, but made God wait. If it were thus, yet despair not of grace, onely be humbled. For *<sup>d</sup> for God doth not deal with*

*<sup>a</sup> Job. 5. 3. <sup>b</sup> Isa. 8. 17. <sup>c</sup> Isa. 30. 18. <sup>d</sup> Psalm 103. 10.*

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*is after our sins, nor reward us after our iniquities, but according to his rich mercy and promise made to us in Christ Jesus.*

SECTION 4.

*A removal of fears rising from doubts.  
Of Gods love.*

**T**Here are very many, who have true proofs that they are the Elect of God, and have reason to think that God not only can, but will do them good: yet because they will deny that to be bestowed upon them, and to be in them, which indeed is, therefore they fear, and are causelessly disquieted. I would have such to consider first, whether they have not in them already evident proofs and signs of Gods effectual love towards them in Christ. These will acknowledge (that it is most true) that if they were sure that God did love them, they should not fear; but this is all their doubt, that God doth not love them.

Some

Some give this reason of their doubt. God hath afflicted them, and still doth Plague them, yea albeit they have professed the name of Christ, they are in some thing or other chastened daily, in so much that they seem to be in the condition of those whom God hath threatened to curse in every thing they put their hands unto. Therefore (say they) God doth not love them.

*Doubt of Gods love because of their grievous afflictions removed.*

*Ans.* Such weak and inconsiderate reasonings are incident to those whom God truly loveth. Did not the holy men of God reason, and conclude thus? But when do Gods Children thus? It is in their haste, before they be well advised, what they think or say. And whence is it? Is it not from their ignorance, and brutishness, being carried away by sense? So foolish was I and ignorant, saith the Prophet, &c. But when they come to themselves, and do come to learn what is truth by the Word, then they learn, that it is not outward prosperity will make wicked men happy, neither is it outward affliction that can make a good man

a Deut. 28. 20. b Psal. 31. 22. Psal. 116. 11. c Psal. 73. 13, 14, 22.

miserable. Then they will neither applaud, nor envy the prosperity of the wicked, nor yet misconstrue, nor repine at their own afflictions. For they learn that *no man can know Gods love, or hatred by any outward thing, that doth befall the soules of men in this life.*

They learn that God doth oft smile on his enemies, and that he doth oft frown upon, is angry with, and doth correct those whom he dearly loveth, even as a <sup>b</sup> Father doth his children.

They learn by the Word likewise that God hath excellent ends in all this, even in respect of them, and all for their good, namely for *trial* of their graces, for *prevention* of sin, for to *remove* sin, bringing them to repentance, and that they might be made *partakers of his Holiness*. Besides, herein he doth much glorifie himself, shewing that he is *wonderful in Counsel, excellent in working*: causing the affliction to work for his glory, in his peoples good. Yea, you may learn by the Word, and by your own experience, that although the child of God in his infirmity

<sup>a</sup> Eccl. 9. 1. <sup>b</sup> Prov. 3. 12. Rev. 3. 19, <sup>c</sup> Rom. 8. 28.

<sup>d</sup> Heb. 12. 10. <sup>e</sup> Isa. 28. 29.



and passion, when he is under the rod, may let go his hold of God; yet, that God in his love and compassion towards his child, will *hold him fast by his right hand*, and will not leave him, but will *guide him with his Gospel*, that he may afterward *receive him into Glory*. This is the way of God with his Children; wherefore none from hence hath cause to question Gods love, but to conclude it rather.

*Reply.* But I have brought afflictions upon my self by mine own sin and folly; I am impatient under them, and am little or no whit better for them, but rather worse.

*Ans.* If it be so, it is your sin, and it becometh you presently to repent; but do not say, these things cannot befall those who are in state of grace and beloved of God. For did not *David* by his adultery and murder bring upon himself much affliction? And had not patient *Job* divers fits of impatience? And was not the *Prophet* at first, rather worse then better by his afflictions, when thereby he had almost judged the estate of the wicked, because they prospered, to be better then his, because

\* Psal. 73. 23, 24. a 2 Sam. 12. 9, 10, 11, 12. b Job 3. 3. Job 6. 9. c Psal. 73 3. to vers. 5.

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he was continually chastened and plagued, thinking that all his Religion had been in vain, and to no purpose. It was their fault, and so it is yours; if it be true which you say, yet it cannot be denyed but that God loved them, and so he may you notwithstanding. You may know that physicians, many times, do work like Physicks, which at first stirreth humors, and which discovereth, and seemeth to increase the disease, before that it cure it; and this God doth many times, that his Children may more fully see their corruptions, to their through humbling, before he cure them.

There are others (and it may be the same, when the tide of affliction is turned) because they prosper, and are not in trouble as other men, do conceive that God doth love them. For it is said *as many as he loveth he doth rebuke and chasten, and he doth chasten every son whom he receiveth.*

*Doubts of Gods love, because they prosper, removed.*

See, a fearful and doubtful heart will draw matter to feed its fears and doubts,

a Rev. 3. 19. b heb. 12. 6.

out

out of any thing. But know, God is a wise and good Father, he knoweth when to strike, and when to hold his hands.

In these cases God doth not usually afflict his children with his heavy rod,

First, when they be *Infants*, babes in Christ, or (if they be grown to years) when they be spiritually weak or sick, and cannot bear correction; then, though they be wayward, and froward, and deserve strokes, God doth forbear, and is inclining to pity rather.

Secondly, when they be good Children, that is, shew that they would please him, endeavouring to do what they are able, though it be with much imperfection; then God will not strike, but *spareth them, as a Father spareth his onely son that serveth him.*

Thirdly, when forbearance of punishment, and when fruits and tokens of kindness will reclaim his children from evil, and do prove incitements unto good; God in this case also, like a wise and loving Father, had rather draw them by the *bands of love*, then drive them with the *lashes of his discipline.*

*Mal. 3. 17. & Hos. 11. 4.*  
X. 4. *pleasure.*

*pleasure.* Thus you see God may love his Children, and not be alwayes afflicting of them. The Husbandman doth not alwayes plow and harrow his land, nor yet is he alwayes threshing of his corn.

Well, do you prosper? Then take notice of Gods goodness towards you with thanksgiving, study and indeavour therefore to be the more obedient. If you cannot, yet grieve because you cannot be more thankfull and more obedient. Then, because *prosperity* hath made you better, or, at least, to will to be better, hence you may assure yourselves that your *prosperity* is not given you in wrath, but in love. But take

*Fears that God doth not love men, because they think their state to be worse then any others, removed.*

heed, ( quarrel not with God ) because he forbeareth to afflict you; either make this use, that you be good, and amend without blows; or else be sure the more is behind, and then when it cometh it will be the more grievous; because, for his good will, you did foolishly call his love into question.

As the forementioned did question Gods love, from considerations taken from their outward conditions, so there are very many, besides

besides what they conclude from outward crosses, gather also from their inward horrors and distresses of Conscience, and from their intolerable perplexities of soul; that God doth not love them; they think that their distress is other, or greater then the affliction of any of Gods Children; therefore they want peace, fearing that God doth not love them.

*Ans.* Those to whom God doth bear special love, may be so far perplexed with inward and strange terrors and discomforts, that they may think themselves to be *forsaken* of God. Thus the Psalmist complaineth, *Will the Lord cast off for ever? And will he be favourable no more? Yea, not only he, but Christ Jesus himself, and his Church, did in their sense and feeling, take themselves to be forsaken of God; yet none that are wise will say, that these were out of Gods love, or were ever quite forsaken, though never so much perplexed and cast down; though in their own feelings and sense, they, in the agony of their spirits, did thus think or speak.*

*Psal. 77. 7, 8, 9. b Mar. 27. 46. Cant. 5. 6. Esa. 49. 14. c 2 Cor. 4. 8, 9.*

*The ends why* God hath most *lovely* and *lovely* ends, why that many *lovely* times he doth lead & leave his *lovely* Children in such straits, that they are altogether without sense of his love.

First, it may be a just *correction* of them for their not shewing love to God, and because they do in part *forsake* him by their sins. This is therefore to humble them, and to make them know themselves, and to bring them to repentance. God may be pacified towards them in the *main*, yet for a time, shew them no countenance; as *David* though his anger was appealed towards *Absalon*, (*2 Sam. 14. 24.*) yet for a time he would not let him see his love, for he would not let him come in his sight, that *Absalon* might be more humbled, and might the more detest his sin.

Secondly, God exerciseth his beloved ones with many fears, horrors, and doubts, to prevent that *spiritual pride* which else would be in them, and that *self sufficiency* which else they would conceive to be in themselves; If they should alwayes have sense of inward and spiritual comforts, and should not sometimes have *pricks* in the *flesh*,



flesh, and buffetings of Satan, (2 Cor. 12. 7.) they would be exalted above measure, and would be something in themselves in their own opinion. But when there is such difficulty in getting, and in holding of grace and comfort, and when they shall find what need they have of both, and how neither can be had but from God, in and by Christ, it will make them empty themselves of all things in themselves, that they may be something in Christ. And then, when they have grace and comfort, they will acknowledge themselves to be beholding to God for the same.

Thirdly, God doth withhold from his Children the sense of his favour, to try the sincerity and truth of their sole dependance on him; trying, whether because God seemeth to forsake them, they will forsake him; whether, like King Ioram, they will say, *Why shall they wait upon God any longer?* And, whether they will with Saul betake them to unlawfull means of help: Or whether on the other side they will say with Job and David, though God kill us, or forget us, yet we will trust in him, hope in him, and praise him, who they are perswaded, is, and will shew

a 2 King. 6. 33. 1 Sam. 28. 7. b Job. 13. 15. c Psal. 41. 9, 11. himself

himself to be the health of their Conscience  
and their God. God useth to leave his Chil-  
dren, as, in another case, he left *Hezekiah*,  
so try them and to know what is in their  
hearts.

Fourthly, God withdraweth himself for a  
time, that they may learn to esteem more  
highly of his favour, and to desire it more,  
when by the want of it, they find by expe-  
rience, what an *Hell* it is to be without it.  
And that they may be more thankful for it,  
and be more careful; (by studying to please  
God) for to keep it when they have it. This  
holy use <sup>b</sup> *David* and the Church made of  
Gods forsaking them (as they thought)  
for a time. It made them seek more dili-  
gently after God, promising that if he  
would turn to them, they would not go back  
from him; resolving by his grace to stick  
more close unto him.

God doth never  
reholly or for-  
ever forsake his  
children.

But know this to your  
comfort, when God doth  
most withdraw himself and  
forsake you, it is but in part,  
and in seeming, and but for a time. He may,  
for the causes before rendred, turn away

a 2-Chro. 32, 32. b Psal. 80, 18, 19. Can. 3, 2, 5. Can.  
31, 2. Can. 2, 7. Can. 8, 4.

his.

his face, and forbear to shew his *loving countenance*; but he will not take his *loving kindness* utterly from you, nor suffer his *faithfulness* to fail. What God said to his afflicted Church, that he saith to every afflicted member thereof. *b* For a small moment have I forsaken thee; but with great mercies will I gather thee; In a little wrath have I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Hence it is that in your greatest extremities, your faith and hope shall secretly (though you feel not their working) preserve you from utter despair. As it was with David, and with our Blessed Saviour, who albeit these words of theirs to God, *Why hast thou forsaken me*, argued fear, and want of sense of Gods love: yet these words, *My God my God*, do argue a secret affiance and hope in God.

And whereas you say, that no mans grief or troubles are like yours, partly by reason of outward afflictions; and partly by inward temptations and distresses, (give me leave to deal plainly with you;) It is a

*a* Psal. 89. 32, 33, 34. *b* Isa. 54. 7, 8. *c* Psal. 22. 1. *d* Mat. 27. 46.

foolish and a most false speech. Talkes with a thousand thus troubled, they will all say thus, No man canse this enter at mine eie, nor so bad. Will any that have but common sense think this to be true? Most of these must needs be deceived. You feel your own distress, but you cannot fully know what another feeleth or hath felt.

If you would rightly look into the distresses of others, who were better then yourselves, according as they are recorded in the *Scripture*, you would not thus think. As far outward afflictions, upon whom did God ever lay his hand more heavie then on his *servant Job*? Had not *S. Paul* also his troubles without, of all sorts, and terrors within &c? And, if you consider sorrows, fears, and distresses of all sorts, were yours such as *Dauids* were, or more then his? I pray what mean these, and many more the like speeches? *My bones are broken, my soul is vexed; but thou, O Lord, how long? I am weary with my groaning, mine eie is consumed with grief, it waxeth old. Why standest thou afar off? Why hidest thou thy self in time of trouble? How long wilt thou forget me*

*e Job. 1. f 2 Cor. 11. 23. to 33. g Psal. 6. 2, 3. 6, 7. b Psal. 10. 1. i Psal. 13. 1.*

*Lord*

Lord, for ever? How long wilt thou hide thy face from me? I am poured out like water, and all my bones are out of joint. My heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd; my tongue cleaveth to my jaws, and thou hast brought me to the dust of death. My bones were old through roaring all the day. For day and night thy hand was heavie upon me. There is no soundness in my flesh, because of thine anger, neither is there any rest in my bones, because of my sin. Mine iniquities, that is, the punishment of mine iniquities, are gone over my head, they are too heavy for me. Thus and much more doth he complain. I am wearie of my crying, my throat is dry. Mine eyes fail while I wait for my God. So Asaph, My sorrow and ceased not, my soul refused to be comforted.

What think you now? Were not Job, Paul, and David, in Gods love and favour, notwithstanding all this?

Reply. It may be you will yet reply, howsoever the matter of their trouble might be greater then yours, yet they could remember God, they could pray to him, they had faith and confidence in God in their distresses, a Psal. 22. 14, 15. b Psal. 32. 3, 4. c Psal. 38. 3, 4. d Psal. 69. 3. e Psal. 77. 2.

distresses, at which you wait, therefore herein your case is worse then theirs.

*Ans.* Consider your selves wel, (I speak only to you that are wounded at the very heart for sin) and it is to be hoped that in some measure you shall find the like grace, faith, and confidence in you, which was in them; If you see it not, be grieved for the want thereof; Indevour to doe as you say they did in their distresses; only be not discouraged and all shall be well. But take notice, I pray you, that sometimes David neither did nor could pray, (as he conceived of his own prayer) any otherwise then in *roaring and complaining*, at which time he saith he kept silence; But when he could *confesse his sins, and pray*, then he had some apprehension that God had forgiven him his sin. And for all *Asaphs* remembring of God, yet even then he was troubled, and his spirit was overwhelmed, and he saith his soul refused comfort; and David saith unto God, *when wilt thou comfort me?* I grant it was his fault, yet it was such a fault as was incident to one beloved of God. Moreover I deny not, but that *Job* and *David* had faith.

<sup>a</sup> Psal. 32. 3. <sup>b</sup> Psal. 32. 5. <sup>c</sup> Psal. 77. 2, 3. <sup>d</sup> Psal. 109. 82.

and.



and hope in God; but these graces in them were oft-times overclouded with unbelief and distrust; as doth appear in their many passionate distempers; at which times yet their faith appeared to others in their good speeches and actions intermingled, rather then to themselves. And the Prophet confesseth that those his faithless complaints were <sup>a</sup> in his haste, and <sup>b</sup> from his infirmities.

How say you now? Is it not thus with you? Are you not like others of Gods children? Off and on, up and down; you would pray and cannot; you would believe, but (as you think) cannot; you would have comfort, but cannot feel it. Only you feel a secret support now and then, and now and then you doe see and feel a glimpse of GODS light and comfort, for which you must be thankful, which you must cherish by all means, and with w<sup>ch</sup> you must rest contented, waiting untill God give you more.

*An old device of Satan to make a man think his case to be worse then any others.*

You should know and consider, that this is an old cunning device of Satan, to make you believe that your case is worse, or at least much different from the case of any o

<sup>a</sup> Psal. 31. 22. <sup>b</sup> Psal. 77. 10.

thers

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them, because he knoweth, that while he holdeth you thus conceited, no common remedy, which did cure and comfort others, can cure and comfort you. For you will still ask, Was ever any as I am? And if Gods *Ministers* cannot say yea, and that such an instruction, and such a promise in the Word did help him; then you conclude that you are incurable.

But last of all, let it be supposed that your case is worse then any bodies else. Is there not a soveraign *Balm* in Gods Word, a *Catholicon* that will heal all spiritual diseases? Gods Word is like himself, to a believer, an *Omnipotent Word*. Is any thing too hard for the LORD? Neither is there any spiritual disease too hard for his Word. When Christ healed the people with his Word, did it not heal even such, the like whereof were never known to be cured before?

They made no question, whether he could doe the like before. Indeed *Martha* failed in this; for she said of her brother *Lazarus* being dead; Lord he stinketh, for he hath been dead four days: she conceived her brothers case to be desperate, and that none in his case could be raised. But Christ did

(Mark. 9. 23. & Gen. 18. 14. & Joh. 11. 39. 40.

blame

blame her for want of faith; and by his Word he did as easily raise Lazarus from being dead so long, as he did cure Peters wives mother sick but of an ague.

It is not greatness of any mans distress whatsoever, that can hinder from help and comfort; but only as when in curing mens bodies; so now in curing and comforting mens souls, nothing hinders the cure, but the greatest of the unbelief of the partie to be cured: for *all things are possible to him that believeth*.

*Reply* You will yet *Reply*; Indeed here lyeth the difficulty in the unbelief.

Well; be it so. If unbelief be your disease, and trouble, do you think that God cannot cure you of unbelief; as well as of any other sin? But know that is with him. in the Gospel, you feel your unbelief, and complain of it, and confels it unto God, saying, *Lord, I have cause to believe; Lord I doe; I would believe; help thou my unbelief;* if with all, you will wait untill God give you power to believe, and to enjoy comfort in believing; for, *faith maketh no haste*; this

\* Mark 1. 31. \* Mark 6. 5, 6. \* Mark 9. 22. \* Mark 9. 24. \* May 28. 16.

same

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same is both to believe in truth, and is a certain means to increase in believing.

Wherefore let not *Sathan*, nor yet a fearful heart make you to judge your case to be desperate and remediless, either in respect of Gods power or will, though you be yet in distress, and doe feel in you much fear and unbelief. Seek to God, and with patience wait the good time of deliverance, and comfort; and in due time, you shall have help and comfort, as well as any other.

*Doubts that God doth not love them, because their prayers are rejected, removed.*

There are yet some, that fear God doth not love them, because they have prayed oft, and much; but God rejecteth their prayers, and hath not heard them.

*Ans.* There are many just causes why God may reject, or at least not grant your prayers; and yet may love your persons.

For first, it may be you ask a lawless, either asking things unlawful, or asking things inconvenient for the present, or in asking to have good things temporal, or spiritual, in the quantity and degree, which God doth not hold fit for you as yet; or you ask good things to an ill end, as to satisfy some lust, as pride, voluptuousness,

covetousness, or some other; or it may be you might ask onely with a natural desire; or if with spiritual, yet you did it but faintly, without fervour; or lastly (though you failed in neither of the former, yet you failed in this, you were *doubtfull, you did not ask in faith*, you did not believe you should have the things so asked. Whosoever do thus fail in asking, (*1 Jam. 1. 6. 7.*) *let them not think ever to receive that thing in favour from the Lord.* And it is a fruit of Gods love, when he doth not answer prayers so made; For it will cause you to seek to him, and to pray to him in a better mannner, that you may be heard.

Secondly, God doth many times in love and mercy hear his childrens prayers, when they think he doth not. God beareth prayers many wayes, you must observe this, else you will judge that he doth not hear your prayers, when yet indeed he doth. Sometimes, yea alwayes when it is good for you, he giveth the very thing which you pray for. Sometimes he giveth not that thing which you ask; but some thing as good, nay, much better. As, when you ask

*God beareth  
prayers many  
wayes.*

ask corporal and temporal good things, & he denieth to grant them, but instead thereof doth give you things spiritual and eternal; likewise when you ask grace in some special degree, such as joy, or comfort in God, or the like, it may please him not to let it appear, that he giveth the same unto you; but in stead thereof, he doth enlarge your desires and he giveth humility, and patience to wait his leisure, which will do you more good then that which you prayed for. So likewise when you pray that God would rid and ease you of such or such a temptation: God doth not alwayes rid and ease you of it, but he instead thereof giveth you strength to withstand it, and keepeth you that you are not overcome by it: thus Christ was heard in that which he feared; so he said to the Apostle, *My grace is sufficient for thee.* (2 Cor. 12. 9.) Which is better then to have your particular request. For now Gods power is seen in your weakness, and God hath the glory of it; and you hereby have experience of Gods power, which experience is of excellent use.

Likewise you may desire to have such or such a cross removed; yet God may suffer the cross to remain for a time, but he giveth you



you strength and patience to bear it, wisdom and grace to be less earthly, and more heavenly-minded by reason of it. There was never any that with an holy and humble heart, made lawfull requests according to the will of Christ, believing he should be heard, but though he were a man of many failings in himself and did discover many weakneses in his prayer, was heard in that he prayed, either in what he *did ask*, or in what he *should rather have asked*, either in that very thing, or in a better.

I would have you leave objecting, and questioning whether God love you. Consider this, Hath he not loved you, *that hath given his onely begotten Son for you, and to you,* *who hath washed you with his blood,* *having given him to die for your sins, and to rise again for your justification,* and hath hereby translated you into the Kingdom of his dear Son, having also *a given unto you to believe in his Name,* hereby *e making you his children, inheritours with the Saints in light?* What greater sign can there be of greater love of God towards you? And what better evidence can you have of

*a* Ioh. 3. 16. *b* Rev. 1. 5. *c* Rom. 4. 25. *d* Phil. 1. 29.  
*e* Ioh. 1. 12.

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Gods love in justifying of you, then the evidence of your faith, whereby you are justified?

*[Heb. 11. 1. & Rom. 3. 28.]*

SECTION. 5.

*A removal of false fears, rising from doubtings whether they have faith, and are justified.*

**A**LL men will grant, that if they were sure that they had faith, they should not doubt of their justification, nor of Gods love to them in Christ. But many doubt that they have no faith, or if they have any, it is so little that it cannot be sufficient to carry them through all opposition to the end, unto salvation.

*Ans.* If you have any faith, though no more then as a grain of Mustard seed (Luk. 17. 6,) you should not fear your finall estate, nor yet doubt of Gods love: for it is not the great quantity and measure of faith, that saveth, but the excellent property and use of faith, if it be true, though never  
so

so small: For a man is not saved by the worth of his faith, by which he believeth, but by the worth of Christ, the person on whom he believeth. Now the least true faith doth apprehend whole Christ, as a little hand may hold a Jewel of infinite worth as well though not so strongly as a bigger. The least infant is as truly a man, as soon as ever it is endued with a reasonable soul, as afterward, when it is able to shew forth the operations of it, though not so strong a man: even so it is in the state of Regeneration. Now you should consider that God hath *"Babes in Christ, as well as old men,"* feeble minded as well as strong; sick children as well as whole in his family. And those that have least strength, and are weakest, of whom the *holy Ghost* saith, they have a *"little strength"* in comparison, yet they have so much as (through God) will enable them in the time of greatest trials, to keep Gods Word, and that they shall not deny Christs Name. Also know, God like a tender Father, doth not cast off such as are little, feeble, and weak, but hath given special charge concerning the *"cherishing, supporting, and"*

a 1 Joh. 2. 12. b 1 Thes. 5. 14. Rom. 14. 1. Rom. 14. 1. c Rev. 3. 8. d 1 Thes. 5. 14.

comforting of these, rather then others. And \* *Christ Jesus he will blow up, and not quench the least spark of faith.*

This which I have said in commendation of *little faith*, is onely to keep him that hath no more, from despair. Let none hereby please or content himself with his little faith, not striving to grow, and be strong in faith. If he do, it is to be feared that he hath none at all; or if he have, yet he must know that he will have much to do to live when he hath no more then can keep life and soul together, and his life will be very unprofitable, and uncomfortable, in comparison of him that hath a strong faith.

But you will say, you are  
1 *so full of fears and doubt-*  
2 *ings.* 2 *you are so fearful to*  
3 *dye, and to hear of your com-*  
4 *ming to judgement;* and 3 you

*Reasons why  
many think  
they have no  
faith, but with-  
out cause.*

cannot feel, that you have faith, you cannot feel joy and comfort in believing, wherefore you fear you have no faith.

*Ans.* First, if you (having so sure a word and promise) do yet doubt and fear so much, as you say, it is your great sin, and I must blame you now, in our Saviours

\* *Mat. 22, 20.*

name,

name, as he did his Disciples then, saying, *Why are you fearful, why are you doubtful, O ye of little faith?* But (to your reformation and comfort) observe it, he doth not argue them to be of no faith, but only of little faith, saying, *O ye of little faith.* Thus you see that some fears and doubtings do not argue no faith.

Secondly, Touching fear of death and judgement, *some* fear doth not exclude all faith. Many out of their natural constitution are more fearful of death than others. Yea, pure nature will startle and shrink, to think of the separation of two so near, and so ancient, and such dear friends as the soul and body have been. Good men, such as *David* and *Hezekiah* have shewed their unwillingness to dye. And many upon a mistaking, conceiving the pangs & pains of death in the parting of the soul out of the body to be most torterous and unsufferable, are afraid to die. Whereas unto many, the neerer they are to their end, the less is their extremity of pain: & every many go away in a quiet swoon without pain.

*Reasons why some are more fearful to dye then others, and why all naturally are unwilling to die.*

*a* Mat. 8. 26. *b* Mat. 14. 31.

Y 2

And

And as for being moved with some fear at the thought of the day of Judgement; who can think of that *great appearance* before so glorious a *Majesty*, (such as *Christ* shall appear in) *to answer for all things he hath done in his body*, without trembling? the *Apostle* calleth the thoughts thereof the *terror of the Lord*. Indeed to be perplexed with the thoughts of the one or other, argueth *imperfection* of faith and hope, but not an *utter absence* of either.

You have other and better things to do in this case, then to make such dangerous conclusions, *viz.* that you have no faith, &c. upon such weak grounds. You should rather when you feel this over-fearfulness to dye and come to Judgement, labour to find out the ground of your error, and study to endeavour to reform it. Unwillingness to dye may come from these causes.

First, From *too high an estimation*, and from *too great a love to earthly things* of some kind or other, which maketh you afraid and too loth to part with them.

Secondly, You may be unwilling to dye,

*a Mat. 16. 27. b 2 Cor. 5. 10, 11.*

because

*why Christians are too unwilling to dye.*



because of ignorance of the super-abundant and unconceivable excellencies of the happiness of Saints departed, which if you knew, you would be willing.

Thirdly, Fear of death and coming to Judgement, doth (for the most part) rise from a conscience guilty of the sentence of condemnation, being without assurance, that when you die, you shall go to heaven.

Wherefore if you would Helps against  
fear of death. be free from troublesome fear of death and Judgement, Learn 1. to think meanly and basely of the world in comparison of those better things provided for them that love God, and use all things of the world accordingly, without setting your heart upon them, as if you used them not. 2. While you live here on earth, take your selves aside oftentimes in your thoughts, and enter into heaven and contemplate deeply the joyes thereof. 3. Give all diligence to make your calling and election, and right unto heaven sure unto your selves; But let me give you this needful Item, that you be willing and ready to judge it to be sure, when it is sure, and when you have cause so to judge. Let your care be

a Psal. 62. 10. b 1 Cor. 7. 29, 30, 31. c 2 Pet. 1. 10, 11

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only to live well, (2 Pet. 1. 5) Joyning unto faith vertue, &c. and you cannot but dye well. Death at first appearance like a Serpent seemeth terrible, but by faith you may see this Serpents *Sting* taken out, which when you consider, you may for your refreshing receive it into your bosome.\* *The sting of death is sin, the strength of sin is the Law: but the Law of the spirit of life in Christ hath freed you from the law of sin and of death.* I confess that when you see this pale horse, death approaching, it may cause nature to shrink: but when you consider that his errand is to carry you with speed unto your *desired home*, unto a state of glory, how can you but desire he should carry you away out of this vale of misery, that *mortality might be swallowed up of life?* (2 Cor. 5. 4.)

If you would do all this in earnest, you would be so far from fear of death, that you would, if you were put to your choice, with the<sup>a</sup> *Apostle, choose to be dissolved, and to be with Christ, which is best of all*; and so far from fearing the day of Judgement, that you would love and<sup>b</sup> long for Christs appear-

\* 1 Cor. 15. 55, 56. Rom. 8. 2. a Phil. 1. 23.  
b 2 Tim. 4. 8.

ing, waiting with patience and cheerfullness, when your change shall be (Job 14. 14.) Endeavour to follow these directions then, suppose that you cannot keep down these fears, and conquer them as you would, yet be not discouraged; for fears and doubts in this kind, do flow many times from strength of temptations, rather then from weakness of faith.

Moreover, what if you cannot attain to so high a pitch in your Faith as St. Paul had? are you so ambitious, that no other degree of Faith shall satisfy you? Or are you so foolish, as thence to conclude that you have no faith?

*An answer to those which question their faith, for want of feeling.*

Thirdly, Whereas you say you are without feeling, therefore you fear you have no faith. I acknowledge that want of feeling and want of sense of Gods favour, is that which doth more trouble Gods tender-hearted Children, and make them more doubt of Gods love, and of their justification, then anything else, whereas I know nothing that giveth them less cause.

For first, *What mean you by feeling?* If

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you mean the enjoyment of the things promised, and hoped for, by inward sense; this is to overthrow the nature, and to put an end to the use of faith and hope. For Faith is the ground of things hoped for, (Heb. 12. 1.) and the evidences of things not seen. And the Apostle saith, Hope that is seen, is not hope. (Rom. 8. 24.) Indeed faith giveth a present being of the thing promised to the believer: but it is a being, not in sense, but in hope and assured expectation of the thing promised: Wherefore the Apostle speaking of our spiritual conversation on earth, saith, *We walk by faith, not by sight.* (2 Cor. 5. 7.) These two, faith and feeling, are opposite one to the other in this sense; For when we shall live by sight and feeling, then we shall cease to live by faith.

Secondly, If by feeling you mean a joyous and comfortable assurance that you are in Gods favour, and that you shall be saved, and therefore because you want the joyous assurance, you think you have no Faith, you must know this conclusion will not follow.

For Faith, whereby you are saved and set into state of grace, and this comfortable assurance, that you are in state of grace and shall

shall be saved, do differ, and are not the same. It is true, *Assurance* is an effect of faith in all that have this assurance, yet it is not such a proper and necessary effect, which is inseparable from the very being of faith in man at all times. For you may have saving *Faith*, yet at sometime be without the comfortable assurance of Salvation.

To believe in Christ to Salvation is one thing, and to know assuredly that you shall be saved, is another. For *faith* is a direct act of the reasonable soul, receiving Christ, and salvation offered by God with him; *Assurance* riseth from a reflect act of the soul; namely, when the soul by discourse returneth upon it self, and can witness that it hath the afore mentioned grace of faith, whereby a man can say, *I know that I believe that Christ Jesus is mine, and I know that I believe that the promises of the Gospel belong unto me.* The holy Scriptures are written for both these ends, that first Faith and then assurance of faith and hope should be wrought in men. *These things are written, (Ioh. 20. 31.)* saith St. Iohn in his Gospel, that you may believe that Jesus is the Christ the Son of God: and that believing you might have life through his name. Again, these things

*things have I written (saith the same Apostle in his Epistles) to you that believe on the name of the Son of GOD, (1 Joh. 5. 15.) that ye may know that you have eternal life, and that you may believe, that is, continue to believe, and increase in believing on the name of the Son of God; and that you may know that you do believe.*

And man is *saved by Faith*, but hath *comfort in hope of Salvation by Assurance*; So that the *being of spiritual life*, in respect of us, doth subsist in Faith, not in Assurance and feeling; And that is the strongest and most approved faith, which cleaveth to Christ and to his promises, and which holdeth his own, without the help of feeling. For, albeit *Assurance* giveth unto us a more evident certainty of our good estate, yet *faith*, even without, this will hold us *certain* in this good estate, whether we be assured or not. Wherefore some *Divines* have wel conceived of a *double certainty* of things apprehended by mans judgement. The first is *Certainty of Adherence*, and *cleaving fast* to the thing it believeth, causing a man (from the bare assent and consent to the truth and goodness of the promise, and from the commandment of God in his

word



Word, which bids him believe and rest on his promise) for to cleave to the promise and to rely on it, and to obey that Commandment, which commandeth him to believe in Christ Jesus: yea, though this truth be not otherwise so evident and clear to the understanding, as to satisfy mans natural reason. For though Faith in its minority, cannot alwayes comprehend to the full, how, and by what means, or why in reason, the thing promised should be fulfilled: yet, because it conceiveth thus much, that the things of God are not fully comprehended by humane reason, and that the truths of God, are infallible, whether it comprehend them or not: it will first believe & rest on the promise, & then afterward consider how it may be, so far as it fit to be understood by reason. Hence it is that albeit reason, as it is now corrupt, will still be objecting, & will be satisfied with nothing, but what it may know by sense, and by demonstration from Artificiall Arguments: yet Faith, even above and against sense, and all natural reasoning, will give credit unto, and rest upon the bare naked divine witness of the word of truth, for his sake that doth speak it.

Secondly, there is a certainty of evidence,

1. Ioh. 3. 4. 2. Rom. 4. 19, 20. Heb. 11. 8. 11.

namely,

namely, when the thing believed is not onely said to be true and good, but a man doth find it so to be by *sense and experience*, and is so *evident* to mans reason conceiving it by force of *Argument*, taken from the Causes, Effects, Properties, Signes, Contraries, and the like, that it hath nothing to object against the thing propounded to be believed. The certainty of *Adherence*, is the certainty of *Faith*. The certainty of *Evidence*, is the certainty of *Assurance*.

The certainty of *Assurance* and evidence is of excellent use; for it maketh a man *fruitfull in good works*, and doth fill him full of joy and comfort: therefore it must by all means be gotten, yet it is not of it self so strong, nor so constant, nor so infallible as the certainty of *Faith* and *Assurance* is. For sense and reason since the fall (even in the regenerate, though they will lay some foundation in the Rules of Faith to proceed by, yet erring in, or misapplying the rule,) are weak, variable, and their conclusions are not so certain as those of pure Faith: Because *Faith* buildeth onely upon *Divine testimony*, concluding without

a *2 Pet. 1. 8, 10.* b *Rom. 4. 18.* Heb. 11. 11.

reason.

reasoning or disputing, yea, many times against reasoning.

So that notwithstanding the excellent and needfull use of *Assurance*, and certainty of Evidence, it is *faith* and the certainty of Adherence, whereby even in fears and doubts a man cleaveth fast to the promises, and is that which we must trust unto, and is the *Cable* we must hold by, lest we make shipwrack of all, when we are assaulted with our greatest temptations; for then many times our *Assurance* leaveth us to the mercy of the winds and Seas, as Mariners speak. If you have *Faith*, though you have *little or no feeling*, you are yet sure enough of *Salvation*, in deed, though not in your own apprehension. When both can be had, it is best, for then you have most strength, and most comfort, giving you chearfulness in al your troubles; but the *certainty of faith*, and *cleaving* to the naked word & promise, is that to w<sup>ch</sup> you must trust. See this in the *examples* of most faithfull men, for when they have been put to it, it was this that upheld them, & in this was their *faith commended*. *Abraham* against all present sense and reason, even against *hope*, belived in *hope*, both in the matter of receiving a son, & in going about

about to offer him again unto God in *Sacrifice*. He denied sense and reason, he <sup>c</sup> considered not the unlikelyhoods, and seeming impossibilities in the Judgement of reason, that ever he should have a seed, he being old, and *Sarah* being old and barren, or having a seed, that he should be saved by that seed, sith he was to kill him in *Sacrifice*. He onely <sup>b</sup> considered the Almighty power, faithfulness, and sovereignty of him that had promised; he knew it was his duty to obey, and to wait, and so let all the business thereabout to rest on Gods promise. For this, his faith is commended, and he is said to be *strong in faith*.

*Iob*, and *David*, or *Asaph*, shewed most strength of Faith, when they had little or no feeling of Gods favour, but the contrary rather; *Iob* had little feeling of Gods favour, when for pain of body he said, <sup>d</sup> *wherefore do I take my flesh in my teeth?* And in anguish of soul he said, *wherefore hidest thou thy face, and takest me for thine enemy?* Yet then this certainty of faith, which made him cleave unto God, made him to hold fast, and say in the same Chapter, *Though he*

<sup>a</sup> Heb. 11. 17, 18, 19. <sup>b</sup> Rom. 4. 18, 19, 20, 21. <sup>c</sup> Rom. 4. 10. <sup>d</sup> Job 13. 14, 24. <sup>e</sup> Job 13. 15.

stay me, yet will I trust in him. When David said to God, *Why hast thou forgotten me?* (Psal. 42. 9.) His Assurance was weak, yet even then his Faith discovered it self, when he saith to his soul, *Why art thou disquieted within me? hope in God, who is the health of my countenance, and my God.* You see then that the excellency of Faith lyeth not in your feeling, but, as the Psalmist speaketh by experience, in cleaving close unto the promise, and relying on God for it upon his bare word. For he saith, <sup>b</sup> *It is good for one to draw neer to God; I have put my trust in the Lord God; this was it which secretly upheld him, and kept him in possession, when, as you may see in that Psalm, his Evidences, and Assurance was to seek.*

Wherefore, *Believe Gods promises made to you in Christ, and rest on him, even when you want joy, and feeling comfort. For having faith, you are sure of heaven, though you be not so fully assured of it as you desire. It will be your greatest commendation, when you will be dutifull servants and children at Gods commandment, though you have not present wages, when you will take Gods word for that. Those are bad*

*a* Psal. 42. 11. *b* Psal. 73. 28.

*servants*

servants and children, which cannot go on cheerfully, in doing their *Masters or fathers will*, except they may receive the promised wages, at least in *good part* *forehand*, or *every day*; or except they may have at least a *good part of the promised inheritance* *presently*, and in hand. *Feeling of comfort* is part of a *Christians wages* and inheritance (to be received at the good pleasure of God that freely giveth it) rather than a *Christian duty*. To comfort and stay our selves on God in distress, is a duty, but this joyous sense and feeling of Gods favour, is a *gracious favour of God towards us*, not a *duty of ours towards God*. It is from too much distrust in God, and too much self-respect, when we have no heart to go about his work, except we be full of feeling of his favour. He is the best child or servant, that will obey out of love, duty, and conscience, and will trust on God, and wait on him for his wages and recompence. Though want of apprehension of Gods favour, and of feeling of comfort may be accounted a great *miser*; yet it is not to be judged a *proof* of no grace, or of no true *Faith*.

Thirdly,



3. When you say you cannot feel that you have faith or hope, you mean (as in deed many good souls do.) *you can not find and perceive, that these*

*Many do not feel that they have faith, because they do not feel for it.*

*graces be in you in truth,* which if you did, you would not doubt of your salvation. My answer is, If faith and hope be in you, then if you would judiciously enquire into your selves, and *feel for them*, you may find and *feel them*, and know that you have them; For as certainly, as he that *seeth bodily*, may know that he *seeth*; so he that hath the *spiritual sight of Faith*, may know that he hath Faith. Wherefore try *and feel for your Faith*, and you shall find whether it be in you, yea or no. (Cor. 13.5.)

For this cause, (1) Try whether you ever had the necessary Antecedents and Preparatives, which ordinarily make way for the seed of Faith, to take deep root. (2) Consider the nature of saving Faith and whether it hath wrought in you accordingly. (3) Consider some consequents and *certain effects* thereof.

First, hath the Law shut you up, in your own apprehension, under the curse, so that you

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you have been afraid of *Hell*? And hath the *Spirit* also convinced you of sin by the *Gosp<sup>e</sup>* to the wounding of your conscience, and to the working of true humiliation, causing the heart to relent, and to desire to know how to be saved? and if after this you have denied your self, and received, and rested on *Christ*, according to the nature of true Faith, as followeth, then you have faith.

If you doubt you were never sufficiently humbled, then read *Chap. 16. Sect. 6.*

Secondly, Consider rightly the nature and proper acts of faith, lest you conceive that to be *faith* which is not, and that to be *no faith* which is.

You may know wherein true saving faith consists, by this which followeth. Whereas (man being fallen into state of condemnation by reason of sin, thereby breaking the *Covenant of works*) it pleased God to ordain a new *Covenant*, the *covenant of Grace*, establishing it in his onely *Son Jesus Christ* made man, expressing the full tenour of this his *Covenant* in the *Gospel*, wherein he maketh a gracious and free offer of *Christ* (in whom this covenant is established, and with him the *Covenant* it self unto man) Now, when a man burdened  
With

With his sin, understanding this offer, giveth credit unto it, and assenteth thereto because it is true, and approveth it, and consenteth to it, both because it is good for him to embrace it, and because it is the Will and Commandment of God, and is one condition in the Covenant that he should consent for his part, and trust to it; when therefore a man receiveth Christ thus offered, together with the whole Covenant in every branch of it | what it is to (so far as he doth understand | believe. it) resolving to rest on that part of the Covenant made and promised on Gods part, and to stand to every branch of the Covenant, to be performed on his part; Thus to embrace the Covenant of grace, and to receive Christ, in whom it is confirmed, is to believe.

This offer of Christ, and the receiving him by faith, may clearly be expressed by an offer of peace and favour, made by a King unto a woman that is a rebellious subject; by making offer of a marriage between her and his only son, the heir apparant to the Crown, who to make way to this match, undertakes by his fathers appointment, to make full satisfaction to his Fathers justice in her behalf, and to make her every way fit to be a daughter to a King. And for effecting this match

match between them, the *Son* with the consent and appointment of his *Father*, sendeth his *chief servants* a wooing to this unworthy woman, making offer of marriage in their masters behalf, with the clearest proofs of their Masters good will to her, and with the greatest earnestness and intreaties to obtain her good will, that may be. This woman at first being a *Ward*, or *bond-woman* unto this Kings sons mortal enemy, and being in love with base slaves like her self, companions in her rebellion, may happily set light by this offer; or if she consider well of it, she may doubt of the truth of this offer, the match being so unequal, and so unlikely on her part, she being so base and so unworthy, she may think the motion to be too good to be true; yet if upon more advised thoughts, she doth take notice of the peril she is in while she standeth out against so puissant a king in her rebellion, and doth also see and believe, that there is such a one as the *Kings son*, and believeth that he is in earnest in his offer to reconcile her to his Father, and that he would indeed match with her; whereupon she considereth also that it shall be good for her to forsake all others and take him; and that

that especially because his person is so lovely and every way worthy of her love. Now when she can bring her self to believe this, and resolve thus, though she commeth to it with some difficulty, and *when withall she giveth a true and hearty consent to have him, and to forsake all other, and to take him as he is, to obey him as her Lord, and to take part with him in all conditions, better or worse,* though she come to this resolution with much ado, then the match is as good as made between them: for hereupon followeth the mutuall plighting of their troth each to other.

The application is easie throughout. I will onely apply so much as is for my purpose, to shew the nature of justifying faith.

God offers his onely begotten Son *Jesus Christ*, yea, *Christ Jesus* by his <sup>r</sup> Ministers, offers himself in the Gospel unto rebellious men, to match with him, onely on this condition, that<sup>b</sup> forsaking his kindred and fathers house, forsaking all that he is in himself, he will receive him as his<sup>c</sup> head, husband, Lord, and Saviour; Now when any man understandeth this motion so far as to assent and consent to it, and<sup>d</sup> to receive *Christ*, and

42 Cor. 11. 2. b Psal. 45. 10. c Rom. 7. 4. d John 1. 12.

cleave

*cleave to him ; then he believeth to Salvation, then the match is made between Christ and that man, then they are hand-fasted and betrothed, nay married, and are no longer two, but are become \* one spirit.*

By all this you may see, that in *saving Faith*, there are these *two acts*.

First, <i>An assent to the truth of the Gospel, and that not only believing in general</i>		<i>Two special acts in saving faith.</i>
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that there is a *Christ*, believing also what manner of person he is, and upon what condition he offereth himself to man to save him ; but also *believing that this Christ graciously offereth his love and himself, to a mans self in particular.*

The second act is an *approbation and liking well of this offer of Christ, with consenting and hearty saying, I believe, and I will, to the said offer, resolving to take him wholly, and lully as he is, accepting of him according to the full tenour of the marriage covenant, not onely as a mans Saviour, for to defend and shelter him from evil, and to save him, and bring him to glory ; but as his head to be ruled by him, and as his \* Lord and King to worship and obey him, belie-*

\* 1 Cor. 6. 17. a Psal. 45. 11.



ving in him not onely as his *Priest* to satisfie, and to make intercession for him, but also as his *Prophet* to teach, and as his *King* to govern him, cleaving to him in all estates, taking part with him in *all the evils* that accompany the profession of *Christs Name*, as well as in the good.

The first act is not enough to save any; The second act cannot be without the former; where both these are, there is a right receiving of the *Gospel*, there is *true faith*.

The principal matter lieth in the consent and determination of the *will* in receiving of *Christ*. Which that it may be without exception, know with what *manner of will* you must consent, and receive *Christ*.

First, it must be with an *advised and considerate* <sup>b</sup> *will*; it must not be rash, and on a sudden, in your ignorance, before you well know what you do. You must be well advised, and consider well of the person to whom you give consent, that you know him, and that you know the nature of this spiritual marriage, and what you are bound unto by vertue of it, and what it will <sup>c</sup> *cost*

a Luke 9.23. b Luke 14.28,31. c Luke 14.28.

you

you if you give your self to Christ.

Secondly, Your consent must be with a determinate and compleat will, and that touching present receiving him, even with all the heart: It must not be a faint consent, in an indifferency whether you consent or no; it must not be in a purpose, that you will receive him hereafter; but you must give your hand and heart to him for the present, or else it is no match.

Thirdly, your consent must be with a free and ready will; it must not be as it were with a forced will, and constrained yeelding against the will: but howsoever it may be with much opposition and conflict, yet you must so beat down the opposition, that when you give consent, you bring your will to do it readily and freely, with thankfull acknowledging your selves much bound to Christ all the dayes of your life, for that he will vouchsafe to make you such an offer.

When consent is rash, faint, and not free, this will not hold for good any long time; but when your consent is advised, compleat and free, out of true love to Christ, as well as for your own benefit, the knot of marriage betwixt Christ & you is knit so fast, that  
all

all the lusts of the flesh, all the allurements of the world, and all the powers of hell shall not be able to break it.

By this which hath been said touching the nature of Faith, many who thought they had faith, may see that yet they have none.

Many presume that they have faith which have none.

For they onely believe in general, that there is a *Christ* and a *Saviour* who offereth grace and salvation to mankind, and here-upon they presume. This general faith is needfull, but that is not enough; it must be a perswasion of Gods offer of Christ to a man in particular, that the will in particular may be induced to consent. There must likewise be that particular consent of will, and accepting of Christ upon such terms as he is offered. They that receive Christ aright, enter into the marriage Covenant, resolving to forsake all other, and obey him, and to take up his cross, and to endure all hardness with him, and for him, as shame, disgrace, povertie, hatred, and spite in the world, and all manner of misusages; this they consent to, and resolve upon for the present, and from that time forward, for the whole time of their life,

which things many neither did, nor intended to do, when they gave them names to Christ; they only received him as their *Jesus*, one by whom they did look to be saved, and honoured, looking that he should endow them with a *fair joynture* of heaven, but they did not receive him as their Lord. In doing thus, they erred in the essentials of this spiritual marriage. For they erred in the Person, taking an *Idol Christ* for the true Christ. They erred in the form of marriage; they took him not for the present nor absolutely for better for worse (as we speak) in sickness and health, in good report and ill report, in persecution and in peace, forsaking all other, never to part, no not at death. Wherefore Christ did not own those foolish Virgins, when they would enter the *Bride-chamber*, (Mat. 25. 12.) but saith, *I know you not*; For because there was no true consent on their part, they had no faith, and their contract or marriage with Christ was only but in speech, but was never *Legall*, nor consummate.

By this which hath been said, others who have Faith indeed, may know they have it; namely, if they so believe

lieve the Covenant of grace established in Christ, that withall their hearts they accept of him, and it, so that they will stand to it on their parts, as they are able, and rest on it, so far as it concerns Christ to fulfill it; For this is faith.

*Reply.* Unto this, some fearfull souls will Reply; If we have not faith except unto assent to the truth, we do also receive Christ offered with a deliberate, entire, and free consent, to rest on him, to be ruled by him, and to take part with him in all conditions, then we doubt that we have no faith; because we have so hardly brought our selves to consent, and find our selves so weak in our consent, and have been so unfaithfull in keeping promise with Christ.

*Ans<sup>w</sup>.* Truthfulness, and firmness of consent of will to receive Christ may stand with many doubtings and with much weakness, and sense of difficulty, in bringing the heart to consent. For so long as there is a law in your members (Rom 7. 23.) warring against the law of your mind, you can never do as you would. If you can bring your hearts to will to consent and obey, (Isa. 1. 19.) in spite of all oppositions, this argueth hearty and full

*full consent, and a true faith. Nay if you can bring the heart but to desire to receive Christ, and to enter into the covenant with God, made mutually between God and you in Christ, and that it may stand according to the offer which he maketh unto you in his Word, even this argueth a true and firm consent, & maketh up the match between Christ and you. Even as when Iacob related the particulars of an earthly Covenant into which he would have Laban enter with him, Laban saying, I would it might be according to thy word, ( Gen. 30. 34. ) gave proof of his consent, and did ratifie the Covenant betwixt them. If you can therefore when God tenders unto you the Covenant of Grace, willing you to receive Christ, in whom it is established, and to enter into this Covenant: if (I say) you can with all your heart say to God, I would it might be according to thy word, the Covenant is mutually entered into, and the match is made betwixt Christ and you.*

*And whereas it doth trouble you that you cannoe be so faithfull to Christ as your Covenant doth bind you, it is well you are troubled, if you did not withal make it an argument that you have no faith; for in that*



it heartily grieveth you that you cannot believe, nor perform all faithfullness to Christ, it is an evident sign that you have faith. You must not think that after you are truly married to Christ, you shall be free from evil solicitations by your old lovers; Nay sometimes a kind of violence may be offered by spiritual wickednesses ( Rom. 7. 19 ) unto you, so that you are forced to many evils indeed against your wil; as it may befall a faithfull wife, to be forced by one stronger then she; yet if you give not full consent unto them, and give not your heart to follow them, your husband Christ will not impute these rapes unto you.

*Caution that  
none abuse  
Christs lenity.*

Yet let none by this take liberty to offend Christ in the least thing; for though Christ love you more tenderly, and more mercifully, then any husband can love his wife, yet know ye, he doth not dote on you; he can see the smallest faules, and sharply (though kindly) rebuke and correct you for them, if you do them presumptuously. But he esteemeth none to break spiritual wedlock so as to dissolve marriage, but those whose hearts are wholly departed from him, ( Heb. 3. 12. ) and are set

upon, and given to something else: If you thus look into the nature of *Faith*, (I speak to a soul troubled for sin) you may know and feel that you have it.

*Faith known  
by the effects  
thereof.*

3. You may know a *live-ly faith* likewise, by *most certain consequents* and *effects*. I mean not comfort and joy, which are sometimes felt, and through your fault sometimes not; but by such effects which are more constant, and more certain, and may be no less felt than joy and comfort, if you would feel for them. Amongst many I will reckon these.

First, you may know you have Faith by your feeling and opposing of the contrary; if you feel a *fight and conflict between believing and doubting, fear and distrust*; and in that combat you take part with believing, hope, and confidence, or at least desire heartily that these should prevail, and are grieved at heart when the other get the better. If you feel this, do not say you have no feeling. Do not say you have no faith.

This *conflict, and desire to have faith*, gave proof that the man in the Gospel who came to Christ to cure his child, had faith; *I be-  
lieve*

lieve Lord, saith he, *Lord help my unbelief.* (*Mat. 9. 24.*) Do not say (as I have heard many) *this man could say I believe*; but we cannot say so; I tell you, if you can heartily say, *Lord help my unbelief*, I am sure, any of you may say, *I believe*. For whence is this feeling of unbelief and desire to believe but from *Faith*?

Secondly, You may know you have faith (I speak still to an afflicted soul which dasheth not sin wittingly) for that you will not part with that faith which you have, upon any terms. I will ask you (that have given hope to others, that you do believe, and that yet doubt you have not truth of faith and hope in God) onely these questions, and as your heart can answer them, so your may judge. *Will you part with that faith, and hope, which you call none, for any price?* Would you change present states with those that presume they have a strong faith, whose consciences do not trouble them, but are at quiet though they live in all manner of wickedness, or at best are meerly civilly honest? Nay, would you (if it were possible) forgo all that faith, and hope, and other graces of the Spirit which you call none at all, and return to that former state

wherein you were in the days of your Vanity, before you did endeavour to leave sin, and so will to endeavour to settle to Religion in earnest; Would you lay any other foundation to build upon then what you have already laid? Or is there any person or thing, whereon you desire to rest for Salvation and direction, besides Christ Jesus? If you can answer no, but can say with Peter, *To whom shall we go? Christ onely hath the words of eternal life; (John 6. 68.)* you know no other foundation to lay then what you have laid, and have willed, and desired to lay it right; you resolve never to pull down what you have built, though it be but a little; It is your grief that you build no faster upon it. By this answer you may see that your conscience (before you are aware) doth witness for you, and will make you confess that you have some true faith and hope in God, or, at least, hope that you have. For (let men say what they will to the contrary) *they alwayes think they have those things which by no means they can be brought to part with.*

Thirdly, If you would have feeling and proof of your Faith to Justification: then, when you could not but hope that your faith

faith was right and good in respect of its object and end, namely, that you do lay hold, and rely upon whole Christ for full Salvation: then, in the second place, that you may assure your self that it is not a temporary or a dead faith, but lively and saving, you shall do well to feel for it in the most certain effect, which is the exercise of your *Sanctification*. Do you feel your selves loaden and burthened with sin? Do you feel your hearts ake with sorrow for sin? And withall, do you feel you selves to be altered from what you were? Do you now bear good will to Gods Word and Ordinances? And do you desire the pure word of God that you may <sup>a</sup>grow in grace by it? Do you affect <sup>b</sup>Gods people therefore because you think they fear God? is it your desire to approve your selves to God in holy obedience? and is it your trouble that you cannot do it? Then certainly you have *Faith*, you have *an effectual faith*. For what are all these but the very pulse, <sup>c</sup>breath and motions of faith? If you feel grace to be in you, it is a better feeling then feeling of comfort; for grace (in men of understanding) is never severed from effectual faith,

a 1 Pet. 2.1. b 1 Joh. 3.14. c Jam. 2.22, 26.

but comfort many times is; for that may rise from Presumption, and false Faith. Grace only from the Spirit, and from true faith.

## SECTION 6.

*Removal of fears rising from doubting of Sanctification.*

*Fears of not being sanctified, because as we thought they were not sufficiently wounded in their first Conversion, removed.*

**I**T is granted by all, that if they be truly Sanctified, then they know that they have Faith and are Justified; But many fear they are not Sanctified, and that for these seeming reasons.

First, some fear they are not Sanctified, because they do not remember that ever they felt those wounds and terrors of conscience, which are first wrought in men to make way for Conversion, as it was in them who were <sup>a</sup>pricks at heart at Peters Sermon, and <sup>b</sup>St. Paul, and in the <sup>c</sup>Taylor: Or if they felt any terrors, they fear they

<sup>a</sup> A&A. 2. 37. <sup>b</sup> A&A. 9. 6. <sup>c</sup> A&A. 16. 27.

were



were but certain *flashes*, and fore-runners of *Hellish torments*, like those of *Cain*, and *Judas*.

*Ans.* As it is in the *natural birth* with the mother, so it is in the *spiritual birth* with the *childe*. There is no birth without some travel, and pain, but not all alike. Thus it is in the new *birth* with all that are come to years of discretion. Some have so much grief, fear, and horror, that it is intolerable, and leaveth so deep an impression that it *can never be forgotten*; others have some true sense of grief and fear, but nothing to the former in comparison, which *may easily be forgotten*.

There are causes why some have, or at least feel, some more, some less.

1. Some have committed more gross and more *heinous sins* then others; therefore they have more cause and need to have more *terror and heart-breaking* then others.

*Reasons why some feel more grief and fear in their first conversion then others.*

2. God doth set some apart for *greater employments* then others, such as will require a man of great trust and experience; where-

a Gen. 4. 13. b Mar. 27. 34.

fore

fore God (to prepare them) doth exercise such with *greatest trials*, for their deep humiliation, and for their more speedy and full reformation, that all necessary graces might be more deeply, and more firmly rooted in them.

2. Some have been *religiously brought up from their infancy*, whereby as they were kept from gross sins, so their sins were subdued by *little and little* without any sensible impression of horror; Grace and comfort being instilled into them almost insensibly.

4. Some, by *natural constitution*, and temper of body, are *more fearfull*, and more sensible of anguish than others: which may cause that although they may be alike wounded in conscience for sin, yet they may not feel it all alike.

5. There may be the like fear and terror wrought in the conscience for sin in one as well as another; yet it may not leave the like lasting sense and impression in the memory of the one, which it doth in the other; Because God may *shew himself gracious* in discovering a remedy and giving comfort to one, sooner then to the other. As two men may be in perill of their lives by enemies;

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mies; the one as soon as he seeth his danger, seeth an *impregnable castle*, to step into, or an army of friends to rescue him; this mans fear is quickly over, and forgotten: The other doth not onely see great danger, but is surprized by his enemies, is *taken and carried captive*, and is a long time in cruell bondage and fear of his life, till at length he is redeemed out of their hand. Such a fear as this can never be forgotten.

You may evidently know whether you had *sufficient* grief and fear in your *first conversion* by these signs. Had you ever such and so much grief for sin, that it made you

*How to know  
that a man had  
sufficient grief  
and terrour in  
his first conver-  
sion.*

to dislike sin, and to dislike your self for it, and to be weary and heavy-laden with it, so as to make you heartily confesse your sins unto God, and to ask of him mercy and forgiveness? Hath it made you to look better to your wayes, and more carefull to please God? Then be sure, it was a competent and sufficient grief, because it was a *godly sorrow to repentance, never to be repented of.*

( 2 Cor. 7. 10. )

Again, are you *now* grieved and troubled when you fall into particular sins? then, you

you may be certain that there was a time when you were sufficiently grieved and humbled in your Conversion; For this latter grief is but putting that grief into further act, whereof you received an *Habit* in your first *Conversion*.

If you can for the present find any proofs of Conversion, it should not trouble you, though you know not *When*, or *by whom*, or *how* you were converted, any more then thus, that *you know that God hath wrought it by his Word and Spirit*. When any field bringeth forth a crop of good corn, this proveth that it was sufficiently plowed; for God doth never sow, untill the fallow ground of mens hearts is sufficiently broken up.

*The difference between the terrors that prepare to conversion; and those which are the beginning of hellish torment.*

Now as for you which remember that you have had terrors of conscience, and it may be, ever and anon feel them still, who fear that these were not beginnings of *Conversion*, but rather beginnings of *Desperation and Hellish torments*, you should know that there is great difference between these and those.

Those fears and horrors which are only  
flashes;

flashes, and *beginnings* of hellish torment, are wrought onely by the *Law* and *spirit* of *bondage*, giving not so much as a secret hope of Salvation. But those fears which make way unto, and which are the *beginning* of Conversion, are indeed first wrought by the *Law* also, yet *not onely*; for the *Gospel* hath at last some stroke in them, partly to melt the heart broken by the *Law*, partly to support the heart, causing it by some little glimpse of light, to conceive possibility of remedy; Compare the terrours of *Cain* and *Iudas*, with those of the men prickt at *St. Peters Sermon*, with *St. Pauls* & the *Jaylors*, and you shall see both this, and the following differences.

2. The former terrours and troubles are *caused* either *onely* for fear of *Hell*, and fierce wrath of *God*, but not for sin; or if at all for sin, it is onely in respect of the *punishment*. These tending to Conversion, are also *caused* through fear of *hell*, but *not onely*; The heart of one thus troubled aketh because of his sin, and that *not onely* because it *deserveth Hell*, but because by it he hath offended, and dishonoured *God*.

3. Those who are troubled in the first sort, *continue headstrong and obstinate*, retaining

*The Christians daily prayers,*  
caining their wonted hatred against God  
and against such as fear God ; as also their  
love to wickedness ; onely, it may be they  
*smother, and bite in their rankor,* through the  
spirit of restraint, that for the time it doth  
not appear ; But in the other will appear  
*some alteration towards goodness ;* As what-  
soever their opinions and speeches were of  
Gods people before, now they begin to  
think better of them, and of their wayes.  
So did they in the *Acts*, before they were  
prickt at heart, they did *scoffe at the A-*  
*postles*, and derided Gods gifts in them, but  
afterwards said ( *b men and brethren* ) they  
conceived reverently of them, and spake re-  
verently to them. See the like in *Paul*, in  
his readines to do whatsoever Christ should  
enjoyn him. The *d Iaylor* also in this case,  
quickly became well-affected to *Paul* and  
*Silas*.

4. The former sort, when they are trou-  
bled with horror of conscience, flie from  
God, and *seek no remedy but such as is*  
*worldly and carnal*, as jollity, company-  
keeping, musick, and other earthly delights ;  
as in building, and in their lands and liv-

a A&. 2. 13. b A&. 2. 37. c A&. 9. 6. d A&. 16. 34.  
30. 33.

ings,



ings, according to their own corrupt hearts, and as carnal men will advise them, whereby sometimes they stupifie and deaden the Conscience, and lay it asleep for a time. Thus <sup>a</sup> Cain and <sup>b</sup> Saul allaiied their distempered spirits. And if they have some godly friends which shall bring them to Gods Ministers, or do themselves minister to them the instructions of the Word, this is tedious, and irksome to them, they cannot relish these means, nor take any satisfaction in them. But the other <sup>c</sup> are willing to seek to God, by seeking to his Ministers, <sup>d</sup> to whom God hath given the tongue of the learned to minister a word in season, to the soul that is weary: and though they cannot presently receive comfort, will not utterly reject them except in case of Melancholick distemper, which must not be imputed to them, but to their disease.

And in application of the remedy, as there were two parts of the grief, so they must find remedies for both, or they cannot be fully satisfied. First, they were troubled with grief for fear of Hell: for taking away whereof, the blood of Christ is applied,

<sup>a</sup> Gen. 4. 17. &c. <sup>b</sup> 1 Sam. 17. 19. <sup>c</sup> A&T. 2. 37.

<sup>d</sup> Isa. 50. 4.

together

together with Gods promise of forgiveness to him that believeth, and a commandment to believe; all this is applied to take away the guilt and punishment of sin. Secondly, they were troubled for sin, whereby they had dishonoured and displeased God, and deserved his wrath: now unless they also feel in some measure the grace of Christs spirit healing the wound of sin, and subduing the power of it, and enabling them at least to will and strive to please God, they cannot be satisfied. As it was with David, though God hath said by the Prophet, *The Lord hath put away thy sin, that is, forgiven it, yet he had no comfort untill God had created in him a new heart, and renewed a right spirit within him.* Whereas if fear of Hell be off, it is all that the former sort care for.

5. As for the first sort, it may be, while they were afraid to be damned, they had some restraints of sin, and by it, may be, made some proffers tending to reformation; but when their terrors are over, and forgotten, then *like the dogge, they return to their vomit; and like the Sow that was washed, to their wallowing in the mire of their wonted ungodliness.* But as for them whose

a 1 Sam. 12. 13. b Psal. 51. 10. c 2 Pet. 2. 22.

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terrors were preparations to Conversion, when they obtain peace of Conscience, they are exceeding thankfull for it, and are made by it *more fearfull to offend.* And although they may and oft do fall into some particular sin, or sins, for which they renew their grief and repentance; yet, *they do not fall into an allowed course of sin anymore.* Thus much in answer to the first doubt of Sanctification.

Secondly, There are many which doubt they are not sanctified, because of those swarms & multitudes of evil thoughts which are in them: some whereof (which is fearfull for them, to think or speak) are blasphemous, unnatural and inhumane; calling Gods being, truth, power, and providence into question: doubting whether the Scripture be the word of God, and many more of this nature, having also thoughts of laying violent hands upon themselves and others, with many more of that and other sorts, such as they never felt at all, or not so much, in their known state of unregeneracy, before they made a more strict profession of godliness, such as they think, none that are truly sanctified

*Fears that they are not sanctified, because they are pestered now with worse thoughts then ever, removed.*

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sanctified are troubled withall.

*Answ.* To resolve this doubt, know that evil thoughts are either put into men from without, as when <sup>a</sup> Satan doth suggest, or men do sollicite evill; thus <sup>b</sup> Iobs Wife said, Curs<sup>e</sup> God and die. Or they do arise from within, out of the evil concupiscence of a mans own heart. And sometimes they are mixt comming both from within and without.

*How Satans  
suggestions may  
be known from  
mans own  
thoughts.*

Those which come *onely* from Satan, may usually be known from them that arise out of mans heart, by their suddennesse and uncessantness; namely, when they are repelled, they will sometimes return again an hundred times in a day. Also they are unreasonable, and unnatural: and withall are strange, and violent in their motions, taking no nay, but by violent resistance. Whereas *those which altogether, or in great part, are from mans own corrupt heart*, they usually arise by occasion of some external object; or from some natural cause, and are not so sudden, and incessant, nor are so unnatural, inhumane and violent.

*Ysa 1 Chron. 21. 1. & Job 2. 9. & Mat. 15. 19.*

Now

Now all those evil thoughts (*or thoughts of evil rather,*) which are from Satan, or from *mans* putting them into you, if you consent not unto them, but do abhor and resist them with detestation, *they are not your sins, but Satans,* and theirs that did put them into you. They are *your crosses*, because they are matter of trouble to you, but they are not *your sins*, because they leave no guilt upon you. They are no more your sins then these thoughts, *Cast thy self down headlong, and fall down and worship me* (*viz. the Divel,*) (*Mat. 4. 6. 9.*) were *Christs* sins, if you consent not, but resist them as Christ did.

You should heedfully observe this. For if the *devil* was so malicious and presumptuous, as to assault our *blessed Saviour* with such devillish temptations, casting into his head such vile and blasphemous notions and thoughts: should you think it strange that he doth pester you with the like? And if for all this, you have no cause to doubt whether *Christ* were the *Son of God* or no, (though the *Devil* made an (*if*) of it, and it was the thing the devil aimed at) why then should it be doubted that any of *Christs* members may be thus assaulted, and yet have

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have no cause for this to question whether they be *sanctified*, or in state of grace? For these in them are so far from being abominable evils that (being not consented to) they, as I said are not their sins.

It is a piece of the Devils cunning, first to fill a man full of thoughts for matter 2. abominable, and then to be the first that shall put in the accusation and doubt, viz. *Is it possible for any child of God, for any that is sanctified with Gods holy Spirit, to have such thoughts?* But consider well that an innocent Benjamin may have Josephs cup put into his sacks mouth, (without his privity or fault) by him who for his own ends intended to make matter thereof whereby to accuse Benjamin of theft and ingratitude. (Gen. 44. 24, 25.) Was Benjamin any whit the more dishonest or ungrateful for all this? a malicious Cut-purse having tempted a neighbour to joyn with him in cutting of purses, being denyed by him, doth craftily plot how to do him a mischief, and meeting the said neighbour in a throng of people, cutteth another mans purse, and closely conveigheth it into his neighbours pocket, and presently asketh if none

*Satans cunning in casting in blasphemous thoughts.*



none have lost their purse, which being missed, he pointeth at his neighbour, saying, that he suspecteth him: who being taken and searched, the purse is found about him, yet you will judge this neighbour to be *innocent*. Satan doth not want malice or craft in this kind to play his feat: Where he cannot *corrupt men*, yet there he will vex and perplex them.

But let it be granted that these *blasphemous and abominable thoughts* which trouble you *are indeed your sins*, either because they arise from your own evil heart, or because you did consent to them, they being cast in by others: If so, then you have much cause to *grieve*, and to *repent*, but not to *despair*, or to say you are not Gods child: For it is possible for a sanctified man to be made guilty either by outward act, or by consent and approbation, or by some means or other, of any one sin, except that against the *holy Ghost*; yea of any blasphemy except that: now albeit a man be guilty of these vile or blasphemous thoughts and doubtings, yet if he confess and bewail his sin, even his blasphemy: if his heart ake at the thoughts thereof, if he repent, believe, and ask mercy, it shall be forgiven him. For he hath our

*Saviours*

*Saviours word forjt. (Mat. 23. 31, 32.)*

And whereas you say you were not troubled with such abominable thoughts before that you made profession of an holy life,

I answer, this is not to be wondered at. For before that time the devil and you were friends, then he thought it enough to suffer you to be proud of your civil honesty, or it may be, to content your self with a meer form of godliness, suppose that you were free from notorious crimes, as adultery, lying, swearing, &c. For when he could by these more plausible waies lead you captive at his will, he saw you were his sure enough already; what need was there then that he should sollicite you any farther, or to disturbe your quiet? But now that you have renounced him in earnest, and that he and you be twaine you may be sure that he wil attempt by all means to reduce you into your old estate: or if he fail of that, yet as long as you live (so far as God shall permit) he will do what he can to disturbe your peace, by vexing, and molesting you.

*Reasons why worse thoughts may be raised in a mans head after, then before conversion.*

Moreover

Moreover, G O D doth permit this, for divers holy purposes.

*Reasons of  
Gods permission  
of Satan to call  
in most ugly  
thoughts.*

1. To discover the Devils malice.

2. To chastise his children, and to humble them, because they were too well conceited of the goodness of their nature in their unregeneracy, or might be too uncharitable and censorious of others; and too presumptuous, of their own strength since they were regenerate.

3. God likewise permitteth these buffetings and winnowings of Satan, as to prevent pride, and other sins, so to exercise and make proof of the graces of his children; to give them experience of their own weakness, and of his grace towards them, and strength in them, even in their weakness: preserving them from being vanquished, albeit they fight with principalities & powers, and spiritual wickedness. For Gods strength is made perfect in mans weakness. 2 Cor. 12.9.

That you who are troubled with blasphemous and other abominable thoughts, may be less troubled, or at least not hurt by them, follow

*How to be armed against  
blasphemous  
thoughts before  
they come.*

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these directions, which will (1) shew you how to arm your selves against them; before they rise or be suggested. (2) How to carry your selves when they are in you. (3) How both before, in, and after your conceiving of them.

First, arm your self with evident proofs that there is a God, that there is a Divine, Spiritual, absolute, and independent Being, from whom, and to whom are all things, and by whom all things do consist, Next, confirm your self in a sure persuasion, that the Bible and holy Scriptures are the pure word of this onely true God. Then labour with your heart that it may so awe and love God and his Will, that it be alwayes ready to rise against every motion to sin; (especially these of the worst rank) with loathing and detestation.

Convincing  
reasons, proving  
that there is  
a God.

To be assured that there is a God, Consider first the Creation, preservation, and order of the creatures. How could it be possible that such a world could be made and upheld. or that there should be such an order or subordination amongst creatures, if there were not a God? *The*

a Psalm 10. 4. Psalm 19. 1.

heavens

a Luke  
104.

heavens give their influence into the Ayre, water, and earth, these by vertue hereof, and by their in-bred properties, support and afford means to all living creatures. The creatures without sense serve for the use of the sensitive; and all serve for the use of man; who although he be an excellent creature, yet of himself he is so impotent, that he cannot add <sup>a</sup> one cubite to his stature, nay he cannot make <sup>b</sup> one haire white or black; therefore could not be the maker of these things.

Moreover, if the Creatures were not limited and ordered by a *superiour being*, they would one devour another, in such sort as to bring all to confusion. For the *Savage beasts* would eat up and destroy all the *tame and gentle*, the *strong* would consume the *weak*; the *Sea*, if it had not bounds set to his *proud waves*, <sup>d</sup> would stand above the *mountains*, and the *Devil*, who hateth mankind, would not suffer a man to live at any quiet if there were not a *God*, one stronger then strongest creatures to restrain *Satan*, and to confine every thing to his place and order. How could there be a

<sup>a</sup> Luk. 12. 25. <sup>b</sup> Mat. 5. 36. <sup>c</sup> Iob 38. 10, 11. <sup>d</sup> Psal. 104. 6.

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continuall vicissitude of things? How could we have rain and fruitfull seasons, and your souls fed with food and gladness, if there were no<sup>a</sup> God? Thus by the<sup>b</sup> Creation, the invisable things of God, that is, his eternal power and Godhead are clearly seen; for by these things which are thus made, and thus preserved, he hath not left himself without witness that God is, and that<sup>c</sup> he made all things for himself, even for his own glory.

Secondly, If all things came by nature, and not from a God of nature, how then have *Miracles* ( which are many times against nature, and do alwayes transcend and exceed the order and power of nature ) been wrought? For nature in it self doth alwayes work ( even in its greatest works ) in one and the same manner and order. For nature is nothing else, but the power of God set in the creatures to support them, and to produce their effects in a set order. Wherefore if any thing be from Nature, or from *Miracle*, it is from God, the one from his power in things ordinary, the other from his power in things extraordinary. Wherefore, whether you look on things natural, or above nature, you may see there is a God.

<sup>a</sup> Act. 14. 15, 16, 17. <sup>b</sup> Rom. 1. 20. <sup>c</sup> Prov. 16. 4.

Thirdly,



Thirdly, Look into the admirable workmanship of but one of the Creatures, namely, your own *soul*; and in it particularly in your *Conscience*; whence are your fears that you shall be damned? What need it? nay how could it trouble you for your blasphemous thoughts and other sins, if it were not privy to it self, that there is a God which will bring *every thought* to judgement?

Fourthly, make use of the eye of faith, whereby you may *see God who is invisible*, and that more distinctly, more certainly, and more fully. Remember that it is the first principle of all Religion, which is first to be learned, namely, *That God is, that all things are made by him, and that he is a Rewarder of all those, that so believe this, that they diligently seek him.*

That you may assure your selves that the *Scriptures* are the word of God: Consider first, how infallibly true they are in relating things past,

*Convincing reasons, that the Scriptures are the word of God.*

according as they were many hundred years before; also in foretelling things to come many hundreds of years after, which you

*a* Eccl. 12. 14. *b* Heb. 11. 27. *c* Heb. 11. 36.

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may see to have come to pass, and daily to come to pass accordingly: which they could not do if they were not Gods Word.

2. They lay open the particular and most secret thoughts, lusts and affections of mans heart, Heb. 4. 12, 13. which it could not do, if it were not the word of him that knoweth all things, in whose sight all things are naked and open.

3. They command all duties of piety, sobriety and equity, and do prohibit all vice, (Psal. 119. 7.) in such sort, as all the writings and laws of all men laid together, neither do, nor can do.

4. As the Scriptures discover a state of eternal damnation unto man, and conclude him in it (Gal. 3. 12.) so they reveal a sure way of salvation, (Rom. 1. 17.) which is such a way, as could never enter into the imagination and heart of any man, or of all men together, without the word and revelation of the Spirit of God, who in his wisdom found out, and ordained this way.

5. The Scriptures are a word of power, almighty, (1 Cor. 10. 4, 5, 6.) beyond the power of any creature, pulling down strong holds, casting down imaginations, and every high

high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

6. Lastly, the *Scriptures* have an *universal* consent with themselves, though penned by divers men, which argueth that they are not of any *\*private interpretation*, but that those holy men of God spake as they were moved by the holy Ghost. Much more might be said to this point, but this may suffice.

Moreover, against temptations, to offer violent hands upon other or your selves, you must have these and like *Scriptures* in readiness; *\*Thou shalt not kill*: And *\*see thou do thy self no harm*, and such like. And that you may be prepared against all other vile temptations, possess your hearts beforehand with this, that these are great wickednesses against God, against your God. When Joseph could say, *\*Shall I commit this great wickedness, and sin against God?* No temptations could prevail against him. Thus much for fore-arming your selves against blasphemous and vile thoughts and temptations.

*How to be fore-armed against temptations to acts unnatural and inhumane.*

*\*2Pet. 1. 20, 21. a Exod. 20. b Acts 16. 28. c Gen. 39. 9.*

In the second place; When you are thus armed, whensoever these blasphemous and hateful thoughts rise in you, or are cast into you; *Take heed of two extremities.*

First, *do not contemn them,* so as to set light by them, for this giveth strength to sin, and advantage to Satan.

*How to be kept from the hurt of Devilish thoughts in the time of temptation.*

Secondly, *Be not discouraged, nor yet faint through despair* of being rid of them in due time, or of withstanding them in the mean time. For then Satan hath his end, and his will of you.

But *carry yourselves in a middle course;* Plod not too much on them, dispute not too much in your self with them, presume not of your own strength, but, *by lifting up of your hearts in prayer, call in Gods aid to resist and withstand them;* present some pregnant Scripture to your mind, such as is direct against them, whereby you may with a *holy detestation resist* them, according to Christs example with *(It is written:)* (Mat. 4. 6, 7.) Now when have you done all this, then (if it be possible) think on them no more.

Thirdly, endeavour at all times to make  
*Conscience*

Conscience in the whole course of your life of your thoughts, even of the least thoughts of evil; yea of all thoughts, (2 Cor. 10. 5.) and this will be a good means to keep out all evil thoughts. If it cannot prevail thus far; yet you shall have this benefit by it, when your heart can tell you, that you would in every thing please God; and that you make conscience of less sinful thoughts then those vile ones with which you are troubled; then you may be sure that you may be, and are Gods children, and are sanctified, notwithstanding those blasphemous thoughts and devilish temptations.

Again, Some doubt they are not sanctified, because they have fallen into some of those gross sins, yea, it may be into worse then those which they committed in their state of unregeneracy.

*Doubts of  
Sanctification,  
because they  
have fallen into  
gross sins, ye-  
moved.*

*Ans.* I answer such; You are in very ill case if you do not belye your selves, and if so, you are in ill case, because you belye your selves. I advise you that have thus sinned in either, to repent speedily, and to ask forgiveness, God by his Spirit doth as well call you to it, as he did Israel, saying,

A a 5

*Return*

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Return to the Lord, thou hast fallen by thine iniquity, take with you words, and turn unto the Lord, and say unto him, take away all our iniquity, and receive us graciously; then will God answer, I will heal your backsliding, I will love you freely. You say that you are backslidden, suppose it were so, he saith. I will heal your backsliding, &c. read Jer. 3. 12, 13. Micah 7. 18, 19.

You must not doubt, but that gross sins committed after a man is effectually called, are pardonable. It is the Devils policy to cast these doubts into your heads, wholly to take you up, by shutting out all hope of grace and mercy, that you might have no thoughts of returning, and seeking unto God for mercy: but believe him not, he is a Liar. For it may befall one that is in state of grace, to commit the same gross sins after conversion, which he did before, if not greater then the same. Did not David, by his Adultery and Murther, exceed all the sins that ever he committed before his conversion? Did not Solomon worse in his old age, then even in his younger days? Did Peter commit any sin before his conversion, like  
 2 Hosea 14. 1, 2, 3, 4. John 8. 44. 2 Sam. 11. 1 King.  
 15. 5. 1 King. 11. 4, 5. 4 Mar. 16. 74.

that



that of denying and forswearing his Master? Why were the falls of these worthies written, but for examples to us on whom the ends of the earth are come? Namely:

First, *That every one that standeth, should take heed lest he fall.*

Secondly, *That if any be fallen into any sin by any occasion, that he might rise again as they did, and that they may not despair of mercy.*

No man (though converted) hath any assurance, except he himself be in special fort watchful; and except he have special assistance of Gods grace, to be preserved from any sin, except that against the Holy Ghost: But if he be watchful over his ways, and do improve the grace of God in him after conversion, seeking unto God for increase of grace, then he, as well as the Apostle *Paul*, may be kept from such gross sins as are of the foulest nature, otherwise not.

Indeed they are born of God, have received the most sweet anointing of the Spirit, the seed of grace, which ever remaineth in them. Whence it is, that they sin

4 1 Cor. 10. 11, 12. & 1 Cor. 4. 4.

otherwise

otherwise in *state of regeneracy*, then they did in *state of unregeneracy*; in so much that *Scriptures of truth* (notwithstanding the regenerates particular gross sins) saith, *That whosoever is born of God, sinneth not*, (1 John 3. 9.) not that they are free from the act and guilt of sin; for *in many things we sin all*, saith St. James; but because they <sup>b</sup> sin not with full consent: They <sup>c</sup> are not servants to sin; They do not make a trade of sin, as they did in their unregeneracy. Neither do they sin the <sup>d</sup> sin unto death, which all unregenerate men may, and some do, yet for all this, it may, and oft doth come to pass, that partly from Satans malice and power, and partly from the remains of corrupt nature: partly from Gods just judgement on many, because they stood not on their watch, nor because they were presumptuous of their own strength, or because they were over-censorious and unmerciful to them that had fallen, that true converted souls may fall into some particular gross sin (for matter) greater then ever before conversion.

a James 3. 12. b. Rom. 7. 15, &c. c John 8. 34. Romans 6. 6. 18, 19, 20, 22. d 1 John 5. 17, 18.

Others

Doubts of sanctification, because they fear they have not repented, removed.

Others yet complain and say, they fear they have never repented, they feel that they cannot repent; for they cannot grieve as they ought. They can pour out floods of tears, more then enough for crosses, but many times they cannot shed one tear for sin. They do nothing as they ought to do. They live in their sins still. How then can they be said to have repented, and to be sanctified?

*Ans.* If by doing as ye ought, you mean perfectly well in every point and circumstance of the Law, never any meer man did thus: If you could so do as you ought; what need have you of Christ to supply your defects, and to redeem you?

But if, by doing as you ought, you mean a doing according as God now (qualifying the rigor of the Law, by the graciousness of the Gospel) doth require of you, and in Christ will accept of you; namely, To will and endeavor in truth to do the whole will of God: then if you will desire and endeavor to mourn for sin, to repent, and obey as you should, you may truly be said to do as

a Isa. 1. 19.

you

you ought, and as you should. And in this case whatsoever is wanting, to the perfection of the deed, *Faith in Christ Jesus*, who kept the law fully, and as he ought, for you, doth supply the defect thereof: For the righteousness of the Law is fulfilled in all (though not fully by any) which walk not after the flesh, but after the Spirit. (Rom. 8.4.)

And as for weeping at crosses sooner, and more then for sins, this doth not always argue more grief for one then for the other; for weeping is an effect of the body, following much the temper thereof, also sense apprehendeth a natural object or matter of bodily grief, in such sort, that the body is wrought upon more sensibly, then when a spiritual object of grief is onely apprehended by faith. Wherefore bodily tears flow easily from sense of crosses, and more hardly from thoughts of sin: For spiritual objects do not ordinarily work passions in the body, so soon, or so much as bodily and sensible objects do. Grief for a cross is more outward, and passionate, thence tears; but spiritual grief is more inward, sad and soaking, in which cases tears lie so far off, and the organs of tears are so much contracted and

and shut up, that they cannot be fetched, or wrung out, but with much labor. When you are bidden in *Scripture* to mourn and weep for you sins, nothing else is meant, but to grieve much, and to grieve heartily, as they do, who weep much at outward calamities. Besides, it is not unknown, that even in natural grief, dry grief is many times greater then that which is moistned, and overfloweth with tears. And some softer effeminate spirits can weep at any thing, when some harder spirits can weep at nothing. As the greatest spiritual joy is not expressed in laughter, so neither is the greatest spiritual grief expressed in tears. God regards the inward sighing of a contrite heart, more then the outward tears of the eyes. An<sup>b</sup> *Hipocritical Saul*, being overcome with kindenes; and a false<sup>c</sup> hearted *Abah*, being upon the rack of fear, may in their quames and passions weep, and externally humble themselves, and that in part for sin, when a dear child of God may not be able to command one tear. The time when Gods children have most plenty of tears, is when the extremity and anguish of grief is well over; namely, When their hearts

*a* Psal. 51. 17. *b* 2 Sam. 24. 17. 18. *c* 1 King. 21. 27, 29.

begin

begin to melt through hope of mercy,  
*Zach. 12. vers. 10.*

And as for *leaving sin altogether* : Who  
 ever did in this life ? who ever shall ? sith  
 there is *no man that liveth, and sinneth  
 not.* But mistake not, you may through  
 Gods grace have left *sin*, when yet sin hath  
 not left you. For whosoever hateth sin,  
 and resolveth against it, and in the *Law of  
 his minde* would not commit it, but is  
 drawn to it by *Satan*, and by the *law of  
 his members* : and (after it is done) doth  
 not allow it, but disclaims it with grief ;  
 this man hath left sin. And if this be your  
 case , it may be said of you, as the Apostle  
 saith of himself : It is not *you* that do e-  
 vil ; but it is *sin that dwelleth in you*, that  
 doth it.

*Doubts of san-  
 ctification, be-  
 cause of their  
 dulness in spi-  
 ritual duties,  
 removed.*

Many yet complain. They  
 cannot Pray, Read, Hear, Me-  
 ditate, nor get any good by  
 the best Companies, or best  
 Conference which they can  
 meet with. They are so dull,  
 so forgetful, so full of distractions, and so  
 unfruitful, when they go about, or have  
 been about any thing that is good, that

*2 Chron. 6. 36. 1 Rom. 7. 13. 1 Rom. 7. 20.*

they



they fear they have no grace at all in them; yea, it maketh them sometimes to forbear these duties; and for the most part to go about them without heart.

*Ans.* It is not strange that it should be so with you, so long as there is a *Satan* to hinder you; and so long as you carry about the *old man* and body of sin in you. Moreover, Do you not many times go about these holy duties *remissly, negligently, onely cursorily and customarily, without preparation* thereunto, not *looking to your feet*, and putting off your shooes before you approach unto *Gods* holy things, and holy presence? Do you not many times set upon these holy duties in the power of your *own* might, and not in the power of *Gods* might? or have you not been proud, or too well conceited of your selves, when you have felt that you have performed good duties with some life, or are you sure that you should not be spiritually proud, if you had your desire in doing all these? Further, do you not *mis-call* things? calling that no Prayer, no Hearing, &c. or no fruit, because you do them not so well, nor bring forth so much as in your enlarged spiritually covetous desires you  
long



unprofitableness in holy services, it argueth that you have life, because no man feeleth corruption, and disliketh it by corruption, but by grace. I am sure that such as have no true grace, can and do daily fail in all these duties; but either they finde not their failings; or if they do, yet they complain not of them with grief and dislike. If you heartily grieve, because you do no better, your desires to do as you should do, are a true sign of grace in you. For that duty is always well done, in Gods account, where there is truth of endeavor to do it well, and true grief that it is done no better.

And whereas you say, that by reason of want of spiritual life in holy duties, you have been made to neglect them altogether. I pray what have you got thereby, but much grief, and unrest? But tell me, how is it with you, are you pleased with your selves in your neglect, or is it so that you can have no peace in your hearts, until you set your selves diligently to do those duties again, as well as you can? If so, it is a sign that you are not quite destitute of saving grace.

*Neh. II. 11.*

*Others,*

Others, when they have been at holy exercises, and in good company, have felt joy, and sweet comfort therein; but afterward, oft-times much dulness hath suddenly seized upon them. Which maketh them fear they have not root in themselves, and that their joyes and comforts were not sound.

*Doubs of  
Sanctification  
from sudden  
dulness after  
comforts, re-  
moved.*

*Ans.* This dulness after fresh feeling comforts may, and oft doth befall those in whom is truth of grace, but commonly through their own fault. And to speak to you. It may be you were not thankful to God for your joyes and comforts when you had them; but did ascribe too much to your selves, or unto the outward means, by which you had them. Or it may be you did too soon let go your hold of these spiritual comforts, betaking your selves to worldly business, or to other thoughts, before you had sufficiently digested these, and before you had committed them unto safe custody, in so much that the *Devil* finding your comforts to lie loose, and unguarded, stealeth them from you; or else happily the *Lord* knoweth that you are not able to bear the continuance of your joyes  
and

and comforts, but your hearts will be over-  
light, and over-joyed, and *exalted above*  
*measure*, (2 Cor. 12. 7.) therefore either as  
just chastisement, or in his loving wisdom,  
God may suffer deadness in this for to seize  
upon you.

There are also some, when  
they perceive that some  
new commers on to Religi-  
on, which have not had one  
half of the time and means  
to be good as they have had,  
yet outstrip them in knowledge, faith,  
mortification, and willingness to dye, they  
cannot pray, nor yet remember or discourse  
of good things so well as they, wherefore  
they doubt of the truth of their own graces.

*Doubts of  
Sanctification  
for that they  
are out gone by  
others, re-  
moved.*

*Ans.* It is more then you can certainly  
know whether they have more saving  
grace then you; for when you shall with  
a charitable eye look upon the out-  
side of anothers behaviour, and shall look  
with a severe and searching eye into the  
corruptions of your own inside, you may  
easily, through modesty and charity, *think*  
*others better then your selves*, and it is good  
for you so to do; an error in that case, if  
you do commit it, is tolerable. Many al-  
so

So can utter what they have, it may be, better then you, and can make a small matter seem much, and a little to go far, when many times you in modesty may not set forth your self, or if you would, cannot. Counterfeit Christians may make a greater shew then the true, who are not so apt to make a shew, or to put forth themselves. Also an hypocrite may have ability to pray and perform all external exercises of Religion, by reason of his natural parts and education, better then others who are more sincere.

But let it be granted, that many of short standing in *the School of Christianity*, have got the start of you in grace: If it was through *Gods* grace accompanying their diligence, and from his just hand upon you, following your negligence, then they are to be *commended*, & you are to be *humbled*, and to be provoked unto an *holy emulation* by them to quicken your pace, and to double your diligence. But take heed that it be not your *pride and self love*, which causeth that you cannot brook it, that others should be better then your selves.

It may be that it is not your fault, but it



is from Gods abundant grace unto others, above that which you have received; for the *Scripture* maketh it evident, that God giveth unto severall men <sup>a</sup> differently, according to his good pleasure. Hence it was that <sup>b</sup> *David became wiser then his teachers and ancients*; and the *Apostle Paul* attained more grace then those that were in *Christ* before him. God giveth unto some *five Talents*, when he giveth unto others but *two*. He that had most given him, gained in the same space of time twice as much as the other, yet he that gained but two Talents, had his commendation, and his proportionable reward of his well-doing; for the *Lord* saith unto him also, <sup>c</sup> *Well done faithful servant, enter into thy Masters joy*; for he improved his Talents, according to the measure of grace received; though he gained not so much as the other. What though the little finger, or any other <sup>d</sup> inferiour members of the body, have not such excellent abilities as the Eye, the Tongue, or some other parts? Shall it therefore make question whether it be of the bodies?

<sup>a</sup> Ephes. 4. 7. Rom. 12. 3. 1 Cor. 12. 11. <sup>b</sup> Psal. 119. 99 100. <sup>c</sup> Mat. 25. 21, 22, 23. <sup>d</sup> 1 Cor. 12. 15, 16.

*Take*

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Take heed<sup>2</sup> that your eye be not evil, because God is good. May not he give as much to the last, as unto the first, and more if he please? We should rather be thankful for the increase of grace in others, then either to repine at them, or without ground to conclude against the truth of our own; For we are much the better, if we would see it, for others' graces; Gods Kingdom is enlarged and strengthened thereby, the common good of Christs body, which is the Church, gaineth by it. Now the more excellent any member of the body is, according to his gifts and place, <sup>b</sup>the rest of the members should therein the more rejoyce.

*Doubts of Sanctification from the sense of the want of growth of grace, removed.*

Many yet will say, He that is truly sanctified, doth grow in grace, but I do not.

*Ans.* If you grow not, it is your sin, of which you must repent. But you may grow in grace, when you yet may think that you do not. A tree may grow in the general, when yet some particular branch may in part decay; so it may be with grace. Besides, true grace may grow most, when those in whom it is, may think that it grow-

<sup>a</sup> Mat. 20. 15. <sup>b</sup> 1 Cor. 12. 26.

eth

eth least; namely, When through the sense of their not growing as they would, they are truly humbled, and stirred up to desire heartily, and to pray that they may grow; and to use all means whereby they may grow. Moreover, growth of grace, like the growth of trees, is as well out of sight, and under ground, in the root, even when it is outwardly nipt or driven in by the blasts and winters of afflictions, and manifold temptations; as when in Summer, in sight, above ground, it sheweth his growth in the branches, blossoms and fruit thereof. He that groweth inwardly in humility, and in a greater love and desire of holiness, he groweth better indeed, though not bigger in his own conceit.

Lastly, many yet will say, that their hearts remain hard and stony, yea, they say that they grow harder and harder; wherefore they think that the stony heart was never taken out of them, and that they remain unsanctified.

*Doubts of sanctification from the sense of hardness of heart removed.*

*Ans<sup>w</sup>.* Know, that there are *two sorts* of hard hearts.

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One *\*total* and *not felt*, which will not be broken nor brought unto remorse, either by Gods Threats, Commandments, Promises, Judgements or Mercies; but obstinately standeth out in a course of sin, *b being past feeling.*

The second is, An *hardness mixed with some softness*; this is felt and bewailed: This is incident to Gods children. Of this the Church complaineth, saying unto God, *Why hast thou hardened our hearts against thy fear?* Now when the heart feels its hardness, and complaineth of it, is grieved and disliketh it, and would wish all a mans soul, that his heart were tender like *a Josiab's*, so that it could melt at the hearing of the Word; that is a sure proof that the heart is regenerate, and not altogether hard, but hath some measure of true softness; for it is by *softness*, that *hardness* of heart was felt, witness your own experience; for before the hammer and fire of the Word was applied to your hearts, you had no sense of it, and never complained thereof.

You must not call a heavy heart a hard  
a Zac. 7. 11. b Ephes. 4. 19. c Isa. 63. 17. d a Ch o  
34. 27.

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d

heart;

heart; you must not call a heart wherein is a sense of an indisposition to good, a hard heart, except only in comparison of that softness which is in it sometimes, and which it shall attain unto, when it shall be perfectly sanctified; in which respect it may be called *hard*. Whosoever hath his will so wrought upon by the word, that it is bent to obey Gods will, if he knew how, and if he had power, this man, whatsoever hardness he feeleth, his heart is soft, not hard. The *Apostle* had a heart held in, and clogged with the *flesh*, and the law of his members, that it made him to think himself wretched, because he could not be fully delivered from it; yet we know his heart was not a hard heart.

Amongst those that are sanctified, there remaineth more hardness in the hearts of some, then in others; and what with the committing of gross sins, and a cursory and slight doing of good duties, and through neglect of means to soften it, the same mens hearts are harder at one time, then at another; of which they have cause to complain, and for which they have cause to be humbled, and to use all means to

a Rom. 7. 24.

B b 2

soften

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soften it : But it is false and dangerous hence to conclude, that such are not in the state of grace, because of such hardness in the heart ; for as Gods perfectest children on earth know but in part, ( 1 Cor. 13. 7. ) and believe but in part ; so their hearts are softened but in part.

SECTION 7.

*Removal of fears, rising from doubts  
about falling from  
Grace.*

**T**Here yet remain many, who though they be driven up into so narrow a corner, that they cannot reply to the Answers given to take away their false fears and doubts, but they are inforced to yield, that they finde that they now are, or at least have been, in the state of grace ; they now see they have believed, and have been, and it may be now are sanctified : Yet this they fear, that they either are already fallen, or shall not persevere, but shall fall away before they dye.

*Answ.*



*An.* Touching falling away from Grace; first know, that of those that give their names to Christ in outward profession, there are two sorts.

The first sort are such, who have received onely the

*First sort of Christians.*

*\* common gifts of the spirit;* as first, illumination of the minde, to know the mysteries of Salvation by Christ, and truly to assent unto it.

Secondly, Together with this knowledge, is wrought in them by the same spirit, a *lighter impression* upon the affections; which the Scripture calleth a *taste of the heavenly gift, and of the good word of God, and of the power of the world to come;* By these gifts of the Spirit, the souls of these men are raised to an ability to do more then nature, and meer education can help them unto; carrying them further then nature or art can do, by working in them a kinde of spiritual change in their affections, and a kinde of reformation of their lives. But yet all this while they are *not ingrafted into Christ;* neither are *deeply rooted,* as the corn in good ground; nor yet are *thoroughly changed and renewed in the inward man;* they

*a Heb. 6. 4, 5. b Heb. 6. 4. c Mar. 13. 21.*

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have at best onely<sup>a</sup> a form of godliness; but have not the power thereof.

who may fall away, and how.

Now these men may, and oft do fall away, not onely into some particular gross sins, of which they were sometimes after a sort washed; but into a course of sinning, falling from the very form of godliness, and may so utterly loose those gifts received, that they may turn *Papists*, *Anabaptists*, or may fall into any other *Heresie*; and in the end become very *Apostates*: yet this is not properly a falling from grace: It is onely a falling away from the common graces, or gifts of the Spirit; and from those graces which they did<sup>b</sup> seem to have; and which the Church out of her charity did judge them to have; but they fall not from true saving grace, for they never had any. For if ever they had been indeed<sup>c</sup> incorporated into Christ Iesus, and had been found members of his body; and in this sense had ever been of us, as the Apostle John speaketh, then they should never have departed from us, but should no doubt have continued with us.

<sup>a</sup> 2 Tim. 3:25. <sup>b</sup> Luke 8. 18. <sup>c</sup> 1 John 2. 19.

The

The Second sort of such as have given their names to Christ, are such as are indued with true justifying faith, and saving knowledge, and are renewed in the spirit of their minde; whereby through the gracious and powerful working of the sanctifying Spirit, the word maketh a deeper impression upon the Will, and the affections, causing them not onely to taste, but which is much more, to feed and drink deep of the heavenly gift, and of the good word of God, and of the powers of the world to come; so as to digest them unto the very changing and transforming them by the renewing of their mindes; and unto the sanctifying of them throughout in their whole man, both in spirit, soul, and body; so that Christ is indeed formed in them, and they are become new creatures, being made partakers of the Divine Nature.

Now concerning these, it is not possible that any of them should fall away, either wholly, or for ever.

*The second sort of Christians.*

*Once and ever in state of Grace.*

a Rom. 12. 1. b 1 Theff. 5. 23. c 2 Cor. 5. 17.  
2 Pet. 1. 4.

Yet it must be granted, that they may

*A truly regenerate man may fall far back, though not quite away.*

*decline and fall back so far, as to grieve the good spirit of God, and to offend and provoke God very much against them, and to make themselves guilty of eternal death. They may fall so far, as to "interrupt the exercise of their faith," wound their conscience, and may lose for a time the sense of Gods favor; and may cause him like a wise and good father, in his just anger to chide, correct and threaten them, making them believe he will turn them out of doors, never to receive them into his heavenly Kingdom, until by renewing their faith and repentance, they return into the right way, and do recover Gods loving countenance towards them again.*

That you may understand and believe this the better, consider what grace God giveth unto his elect, and how; and from what they may fall: Also you must observe well the difference that is between the sinning of the regenerate and unregenerate; together with their different condition where-in they stand, while they are in their sins.

*a* Psal. 32. 3. *b* Psal. 51. 8, 9, 10, 11.

In

In the first act of Conversion, (I speak of men of years, and discretion) God by his Word through his holy Spirit doth infuse an habit of holiness, namely, an habit of Faith, and all other saving graces; this every child of God receiveth, when he receiveth that *holy anointing of the Spirit*, that which the Scripture calleth the *Seed remaining* in him.

*what grace God giveth to his elect in their conversion, and how.*

Secondly, God by his gracious means and ordinances of the Gospel doth increase this habit and these graces.

Now because every man that is truly regenerate, doth carry about with him the body of sin & corruption, & lieth open daily unto the temptations of the world and the devil; A truly regenerate man may be drawn, not only into sins of ignorance, and common frailty, but into gross sins, whereby the light and heat of Gods Spirit may be so much chilled and darkned, that he may break out into presumptuous sins; Yea, upon his negligence, or omission of the means of spiritual life and strength, God may justly give him

*whence it is that the elect may decline and backslide, and how far.*

a. 1 Ioh. 2. 20. b. 1 Ioh. 3. 5.

B b 5,

over

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over to a fearfull declination in grace and  
back sliding:

He never falls  
from the first  
infused habit  
of grace.

Yet the truly regenerate  
fall only from some degrees of  
holiness; and from certain  
Acts of holiness; but not  
from the first infused habit of holiness, that  
blessed seed ever remaineth in him. His  
falling is either only into particular sins,  
and into much failing in particular good  
duties; or if it be towards a more general  
defection, yet it is never universal, from  
the general purpose of well doing, into a  
general course of evil.

For the regenerate man doth never so sin  
as the unregenerate man doth, although  
for matter their sins may be all alike, yea,  
sometime those of the regenerate, greater.

Difference be-  
tween the sin-  
ning of the re-  
generate, and  
unregenerate.

There is great difference  
in their sins, and manner of  
sinning.

1. Regenerate men may sin  
out of ignorance; but they are  
not willingly and wilfully ignorant, as are  
the unregenerate in some things or other.

2. Regenerate men may commit, not  
only the common sins of infirmity; into

2. 1. Ioh. 3. 9. 2. Per. 3. 5.

which



which, by reason of the remains of the lusts of the flesh, they fall often, such as rash anger, discontent, doubts, fears, dulness, and deadness of heart in spiritual exercises, and inward evil thoughts and motions of all sorts ; but they may also commit *gross sins*, such as are an open and direct breach of Gods Commandments ; yet *those are done against their general purpose*, as David did ; for <sup>a</sup> *he had said he would look to his wayes* ; and *he had<sup>b</sup> determined to keep Gods righteous Judgements*. Yea, many times they are done against their *particular purposes*, as <sup>c</sup> *Peters denyall of his Master*. They are not usually plotted, or thought on before, but <sup>d</sup> *fallen into by occasion*, or they are *baled and enforced therunto* by the violent corruption of the affections, or sensual appetite. Moreover, they do not make a *trade and custom* of sin : These kinds of sins *do not pass them any long time unobserved*, but are seen, bewayled, confessed to God and prayed against ; and are burthenous and irksome to them, making them to think worse of themselves, and to become base in their own eyes because of

<sup>a</sup> Psal. 39. 1. <sup>b</sup> Psal. 119. 106. <sup>c</sup> Mat. 26. 35. <sup>d</sup> 2 Sam. 11. 2. Gal. 6. 1.

them.

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them. But it is directly otherwise, usually, with the *unregenerate* in all these particulars. Gen. 27. 41. Mich. 2. 1.

3. The regenerate may not only commit sins *gross for matter*, but *presumptuous for manner*, namely, they may commit them not onely against knowledge, but with a *premeditated deliberation* and determination of will, as David did in the "murder of Uriah. But it is *seldome* that a child of God doth commit *presumptuous sins*; His generall determination and <sup>b</sup>Prayer is against them. It is with much strife, and *reluctation* of will, and with *little delight*, and content in comparison. He never sins *presumptuously*, but when he is drawn thereunto, or *forced thereupon by some over-strong corruption and violent temptation for the time*, as David was, being over eagerly bent to hide his sin, and to save his credit: For<sup>c</sup> if he could by any means have gotten Uriah home to his wife, he would never have caused him to be slain. And although *presumptuous sins* cast him into a deadness and benumbedness of heart and spirit, in which he may lie for a time <sup>d</sup>speechless, and prayerless, as it was

<sup>a</sup> 2 Sam. 11. 8. <sup>ux</sup> 25. <sup>b</sup> Pls. 19. 13. <sup>c</sup> 2 Sam. 11. 8, 9, 10, 11, 12. <sup>d</sup> Pls. 32. 3, 4.

with

with David; yet he feeleth that all is not well with him, until he have again made his peace with God. And when he hath the ministry of Gods powerful Word to make him plainly see his sin, then he will <sup>a</sup>humble himself and reform it. The unregenerate nothing so.

4. Lastly, a regenerate man may fall one degree further, namely, *He may so lose his first love*, that he may (though I cannot say, fall from grace to utter Apostasie) *perdecline* from good, very far, even to a coldness and remissness in good duties, even in the exercises of Religion, if not to an *utter omiffion* for a time. The life and vigour of his graces may suffer *sensible Eclipses*, and decay. <sup>b</sup>*Asa, a good King*, yet went apace this way, as appeareth by his <sup>c</sup>imprisoning the good Prophet, and in oppressing the people in his *latter dayes*, and in trusting to the *Physicians*, and not seeking to God to be cured of his disease. And *Solomon the truly beloved of God in his youth*, went further back, giving himself to all manner of <sup>e</sup>vanities, and in his *old age* did so dote upon his many wives, that he fell to *Idolatry*, or

<sup>a</sup> 2 Sam. 22. 13. Psal. 51. <sup>b</sup> 2 Chron. 15. 17. <sup>c</sup> 2 Chron. 16. 10, 12. <sup>d</sup> 2 Sam. 12. 24.

at least became accessory, by building them *Idol-Temples*, & accompanying them to idolatrous services, in so much that it is said, they turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his Father. Yet there is a wide difference between these back-slidings, and the Apostacies of men unregenerate. For these do not approve nor applaud themselves in those evil courses, into which they are backslidden, when (out of the heat of temptation) they do think of them, neither have the regenerate full content in them, but finde vanity, and vexation in them, as Solomon did, even in the daies of his vanity. They do not in this their declined estate, hate the good generally, which once they loved, but look back upon it with approbation; and their heart secretly inclineth unto a liking of it, and of them that are as they once were, so that in the midst of their bad estate, they have a mind to return, but that they are yet so hampered, and entangled with the snares of sin, that they cannot get out. Lastly, they in Gods good time, by his grace, do break forth out of the Eclipse of grace, by the light whereof they see their nakedness and folly,

folly, and are ashamed of their backsliding and revolting; and they again *do their first works*: And with much ado recover their wonted joyes and comforts, though it may be never with that life, lustre and beauty as in former times, and that as a just correction of their sin, that they may be kept humble, and be made to look better to their standing all the daies of their lives by it. It is not so with hypocritical professors, who never were truly regenerate, but quite contrary; as you may observe in the *Apostacies* of *Saul*, and of *King Joash*, and *Simon Magus*, and others. (1 Sam. 28. 3. 6, 7, &c. 2 Chron. 24. 11. 18. to 23.)

These differences rise hence, because that the *common graces* of the unregenerate are but as *flashes of lightning*, or as the fading light of *Meteors* which blaze but for a while; and are like the water of *Lands floods*, which, because they have no spring to feed them, run not long, and in time may quite be dried up.

Grounds of differences between the folks of men truly sanctified, and others.

But the *saving graces* of the regenerate, receive their light, warmth and life from the *Sun of Righteousness*, therefore can ne-

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ver be totally or finally *Ecclipsed*: And they do rise from that *Well and Spring* of living water which cannot be drawn dry, (*Iob 4.14.*) or so dammed up, or stoppt, but that it will run more, or less, unto eternal life.

As the regenerate man doth not sin in such sort as the unregenerate, *with all his heart*, so neither is he when he hath sinned, in the same state and condition, which the unregenerate is in. He is in the *Condition of a Son*, who

*The condition of the true Christian, differs from that of the formal Christian, in respect of Gods purpose and love.*

notwithstanding his failings, *abideth in the house for ever*; (*Joh. 8.35.*) but not as the other, who being *no son*, but a *servant*, is for his *misdemeanour* turned out, and *abideth not in the house for ever*.

Although the regenerate as well as the unregenerate do draw upon themselves, by their sins, the *simple guilt* of eternal death, yet this *guilt* is not accounted, neither doth it redound to the person of the truly regenerate, as it doth to the other; because *Christ Jesus* hath so satisfied, and doth make *intercession* for his own, (*Joh. 17. 9. 15. 20.*) that his death is made effectual for them, but not for the other. *Their Justification and Adoption.*



*Adoption by Christ remain unaltered, although many benefits flowing from thence, are for a while justly suspended; they remain children still, though under their Fathers anger; as Absalom remained a son uncast off, and disinherited by David, (2 Sam. 14. 24.) when yet his father would not let him come into his presence. This spiritual leprosie of sin, into which Gods Children fall, may cause them to be suspended from the use and comfortable possession of the Kingdom of God, and from the enjoyment of the priviledges thereof, until they be cleansed of their sin by renewed faith and repentance. Yet, as the <sup>a</sup> Leper in the Law, had still right to his house and goods, albeit he was shut out of the City for his Leprosie; so the truly regenerate never lose their right to the Kingdom of Heaven by their sins. For every true member of Christ is knit unto Christ by such everlasting bonds, whether we respect the relative union of Christ with his members by faith to justification, which after it is once made by the <sup>b</sup> spirit of Adoption, admitteth no breach or alteration by any means: or whether we respect the real union of the*  
*a Lev. 13. 46. 2 Chro. 26. 21. b Rom. 8. 15, 16, 17, 35.*  
*Spirit,*

*Spirit*, whence floweth *Sanctification*, which though it may suffer decay, and admitteth of some alteration of degrees, being not so strong at one time as another, yet can never quite be broken off, as hath been proved; these bands, I say, are so strong, and lasting, that all the powers of sin, Satan, and Hell it self cannot sever the weakest true member from Christ, or from his love, or from Gods love towards him in Christ.

This strength of grace, that keepeth men from falling totally or finally from Christ, doth not depend upon the strength or will of him that standeth, but on the <sup>d</sup> Election, and determination of him that calleth.

whence it is that a true Convert cannot fall quite from grace.

*Quest.* And whereas it may be demanded, why a man being at his highest degree of holiness, that ever he attained, at which time he had most strength, did yet fall back more then half way, may not as well, or rather, fall quite away?

*Ans.* I answer, It is not in respect of the nature of inherent holiness in him; for

b 1 Joh. 2. 27. 1 Joh. 3. 9. c Rom. 8. 33. unto the end.  
d Rom. 9. 11.

\* Adam

<sup>k</sup> *Adam had holiness in perfection, yet fell quite from it. There is nothing in the nature of this grace and holiness, excepting only in the root from whence it springeth, but that a man may now also fall wholly from it. But it is because grace is now settled in man upon better terms. For the little strength we receive in regeneration, is (in point of perseverance) stronger then the great strength which the first Adam received in his creation. Adam was perfectly, but changeably holy; Gods children in regeneration are made imperfectly, but 'unchangeably' holy. This stabilitie of grace now consisteth in this, for that all that by faith and by the holy Spirit are ingrafted and incorporated into Christ the second Adam, have the spring and root of their grace founded<sup>m</sup> in him, and not in themselves, as the first Adam had. They are stablised with their brethren in Christ. Wherefore all that are actual members of Christ cannot fall from grace altogether; For as<sup>n</sup> Christ dyed to sin once, and being raised from the dead dyeth no more; so every true member of Christ, having part with him in the first resurrecti-*

<sup>k</sup> Gen. 1. 27. Gen. 3. 1 Jer. 3. 40. <sup>m</sup> 2 Cor. 1. 21. 22. Eph. 1. 4. <sup>n</sup> Rom. 6. 5. unto 12.

on,

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on daye no more, but live for ever with Christ. For all that are once begotten again unto a lively faith, and hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, <sup>a</sup> are kept, not by their own power unto Salvation, but by the power of God through faith in Christ Iesus.

Now that a man effectually called, can never fall wholly or for ever from the state of grace, I in few words reason thus. If Gods<sup>a</sup> Counsel, on which mans salvation is founded, be sure and unchangeable, and if his<sup>a</sup> calling be without repentance:

Reasons proving that a man effectually called, cannot fall quite away.

If Gods love be unchangeable and altereth not, but <sup>b</sup>whom God once loveth actually, him he loveth to the end:

If Christs office of Prophet, Priest, and King, in his teaching, satisfying, and making intercession for, and in his governing his people, be after the order of Melchisedech, unchangeable and everlasting, he ever living to make intercession for them: and <sup>d</sup>if his undertaking in all these respects with

<sup>a</sup> 1 Pet. 1. 3, 4, 5. <sup>p</sup> 2 Tim. 2. 19. <sup>a</sup> Rom. 11. 19. <sup>b</sup> John 13. 1. <sup>c</sup> Heb. 7. 24, 25. Heb. 7. 21. <sup>d</sup> John 6. 39. Luke 22. 32. John 17. 15.

his

his Father, not to lose any whom he giveth them, cannot be frustrate;

If the *Seal and earnest of the Spirit* be a constant Seal, which cannot be razed; but sealeth all in whom it dwelleth unto the day of Redemption;

If the *Word of truth* wherewith the regenerate are begotten, be an *immortall seed*, which when once it hath taken a conception, and hath taken root, doth live for ever:

If God be constant and faithfull in his promise, and omnipotent in his power, to make good this his word and promise, saying, *I will make an everlasting Covenant with them, that I will not turn away from my people and children, to do them good, but I will put my fear in their hearts, that they shall not depart from me.*

Then from all, and from each of these propositions, I conclude, That a man once indeed a member of Christ, and indeed in state of grace, shall never totally or finally fall away.

The patrons of the doctrine of falling from grace, when they cannot answer the invincible arguments which are brought to  
e. Eph. 1. 13, 14. f. 1 Pet. 1. 23. Jer. 33. 40.

prove

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prove the certainty of a mans standing in state of Salvation ; they make a loud cry in casting in certain popular objections, such as are very apt to take with simple and unstable people.

They first come with *suppositions*, and ask this and like questions: *Objections for*  
 If David and Peter had dy- *falling from*  
 ed in the act of their gross *grace answered.*  
 sins, whether should they have been saved, or no?

I answer, We have an *English Proverb*, What if the Skie fall? *Propositions* are but weakly grounded on *meer suppositions*. I ask them, *why did they not dye in the act of their sin?* Wel, Say they had died in the act of their sin, they could not dye in their *impenitencie*, they in an instant might return to God, and rely on Christ: or at least, if sudden death had surprized thē, their general repentance and faith in Christ which they had before their fall, should have stood them in stead: for their *Iustification* and *Adoption* was no whit impaired, though their *Sanctification* was somewhat diminished. But we must believe Gods promise, and the issue will be this (though we cannot always tell how) that



that God will so guide his children with his Counsel, that afterward he will receive them to glory. (Psal. 73. 24.)

Secondly, they object vehemently, seeming to stand much for God and Godliness, that this doctrine of not falling wholly from God, and of certainty of salvation, after a man is once in state of grace, is a Doctrine of licentiousness, and carnal liberty, causing men to be negligent in the use of means of grace, and careless of their standing; for when they once know they shall not be damped, they will live as they list, say they.

First, I appeal to ancient and daily experience, both in Ministers and people. For those who have been most assured of Gods favor, and of their salvation, have been, and are more frequent in preaching, more diligent in hearing, and have used all good means of salvation more conscionably, and more constantly then those of the other opinion; and have been most holy, and most strict in their lives. But the Doctrine of these that teach falling away totally and finally from grace, they being the enhancers of free will, on which all the fabrick of their building hangeth, is rather a Do-  
ctrine

Strine opening a gap to licentiousness: For they conceiving that they may convert if they will, cannot but think that they are not so unwise, but that they will and shall convert before they dye: therefore take liberty to live as they list in the mean time.

Secondly, the *Scriptures*, the *ingenuity of saving faith*, (Rom. 6. 2, &c.) and all *sound judgement*, do reason quite contrary. For the *certainty of the end* doth not hinder, but incite and encourage men in the *use of all good means* which conduce unto that end. Christ knew certainly that he should attain his end of Mediatorship; viz. *The saving of mens souls*, and that of the *Gentiles*, as well as of the *Jews*; this was no cause why he might be slack in the means; but God saith notwithstanding to our Saviour, (Psal. 28.) *Ask of me, and I will give thee the Heathen for thine inheritance.* Was there ever any more earnest in prayer, or more longing to finish his work, then our *Blessed Saviour*, although he was *infallibly certain* that he should save and glorifie man, and that God would glorifie him? When *Daniel* knew certainly the time of

*a* John 17. 1. *b* Dan. 9. 2.

deliverance

deliverance out of Captivity, he was not hereby carnally secure, and slack in the use of all good means to speed and hasten it: but betakerh himself to fasting and praying, that Gods people might be delivered. Because God had assured *David* that he would build him an house, therefore (saith he) *'thy servant hath found in his heart to pray, viz. That thou wouldst establish it.* What childe is there that hath any ingenuity or goodness of nature in him, will slight and neglect to please his Father, because he hath assured him of a large inheritance, or because his inheritance is entailed upon him?

Moreover, the greater certainty any man hath that his sins are pardoned, and that he (through Gods grace) now is, and shall abide in state of salvation, the more he will apprehend the unspeakable love of God to him in *Christ Jesus*, which will cause the same man<sup>d</sup> to love much: Which much love of him to Christ, will cause him<sup>e</sup> not to live as he list, but to keep the Commandments; and (as the *Apostle* saith) even<sup>f</sup> constrain him; and will cause that his Command-

c 2 Sam. 7. 27. d Luke 7. 47. e Iohn 14. 15. f 2 Cor. 5. 14.

*ments shall not be<sup>e</sup> grievous, but delightfom  
to him.*

But do these Objecters think thus, and do they infer this in earnest? Do they think that themselves are or were at any time in state of grace? *If yea, I hope they will not say, they are or were made more dissolute, and more sinful by it: If no, then it is no marvel that they make these inferences. For it hath ever been the manner of such as were without grace, and not indeed in state of grace, to rest and pervert the Doctrines of Grace, making them to be unto them Licences, and<sup>h</sup> occasions of wantonness and licentiousness. As thus, If where sin abounded, grace abounded much more; then say they, <sup>i</sup> Let us sin that grace may abound. And if we are not under the Law, but under Grace; then let us sin, because we are not under the Law, but under grace.*

But as any man hath truth of grace, the more he knoweth it, the more he reasoneth otherwise, *Ezra* having not onely a hope, but being in possession of that which God had promised; he doth not say, now we may live as we list; but saith, *Should we*

*g* <sup>1</sup> *Iohn* 5. 3. *h* *Iude* 4. *Rom.* 5. 21. *i* *Rom.* 6. 1, 13.

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again break thy Commandments? (Ezra 9. 13, 14.) An honest heart maketh the same inference from spiritual deliverances. The Scripture from abundance of Gods grace, and from the certainty of it, doth reason for grace and for obedience: *How shall we that are dead to sin, live yet therein?* (Rom. 6. 2.) And in another place the Apostle Iohn saith, *We know that we are the children of God, &c.* But what is the inference? Is it, we may now sin, and live as we list, because we know that when Christ shall appear, we shall be like him? No: the holy Apostle inferreth this, *He that hath this hope, purgeth himself, as he is pure.* (1 Iohn 2. 1, 2, 3.)

SECTION. 8.

*A removal of sundry doubts in particular, about falling from Grace.*

**N**Otwithstanding all that hath been said touching certainty of perseverance in grace, after that a man is indeed in  
Cc 2                      State

state of grace, Many will doubt they shall fall away; for they fear that all their Religion hath been but in *Hypocrisie*, and in form onely, but not in power : now such may fall away, as hath been said.

*Fears of falling away quite, because men doubt they have onely a form of godliness, removed.*

*Ans.* If it were true that all which you have done were in *Hypocrisie*, then until you repent of your hypocrisie, and be upright, you may justly fear as much : yet you must not desperately conclude, that you shall fall away from your profession ; but be you quickned and stirred up by this fear to abandon hypocrisie, and to serve the Lord in sincerity ; and hereby make your calling and election sure, that you may not fall : and then you have Gods word for it, that you shall not fall (Psal. 15. 1, 2, 5.)

Many think, that they are Hypocrites, which yet are sincere : wherefore try whether you be an hypocrite or upright, by the signs of uprightness before delivered, *Chap. 12. Sect. 1.*

*Note.* Onely for the present, note this; When was it known, that an Hypocrite did see his hypocrisie, as to have it a burthen to him,



him, and to be weary of it, and to confess it, and bewail it, and to ask forgiveness thereof heartily of God; and above all things to labor to be upright? If you finde yourselves thus disposed *against Hypocrisie*, and *for uprightness*, although I would have you humbled for the remainder of hypocrisie, which you feel to be in you; yet chiefly I would have you to be thankful to God, and take comfort in this, that you feel it and dislike it: Thank God therefore for your uprightness, comfort your selves in it, and cherish and nourish it in you, and fear not.

Moreover, consider this, How can it justly be conceived, that he should be an *Hypocrite*, that from an *inward principle*, from the inward motions of his own heart, shall with a *settled and deliberate will*, out of love to God and goodness chiefly, and out of hatred to sin, *resolve* to his power, to abstain from all sin, and to do whatsoever he shall know to be his duty; and withal *prayeth* heartily unto God for grace to that end, *truly endeavoring* the same, having a careful eye, not onely to the matter of what he doth, but to the manner and *truth* of it, being truly grieved when he

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faileth in either? You being such a one, how dare you at once offer wrong to your self, and to *Gods* grace in you, by judging your self to be an *Hypocrite*?

Others object, that they are already fallen

*Doubts through  
being already  
fallen back re-  
moved.*

far back from what they were.

They do not feel so much zeal and fervency of affection to goodness, nor against wickedness: nor yet do they

now feel those comforts and clear apprehensions of *Gods* favor towards them, as they did in their first Conversion.

*Ans.* It may be that you are fallen back, and have *lost your first love*, whence all which you have objected will follow. But may it not befall a *particular* childe of *God* to have lost his first love, as well as a *whole Church*, the *Church of Ephesus*? (*Rev.* 2. 4.) You could not for that conclude, that *Ephesus* was no Church: neither can you hence conclude, that you are none of *Gods* children; or that you shall not hold out unto the end. But if it be so, be willing to see your sin, and to be humbled, and repent heartily of it: Follow the Counsel of *Christ*, Remember whence you are fallen, repent, and do your first works, (*Rev.* 2. 5.)

(and

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(and certainly <sup>a</sup> Gods childe shall have grace to repent) then you <sup>b</sup>enduring to the end, shall not be hurt of the second death, notwithstanding that sin of yours in losing your first love.

But it may, and it oft doth happen, that a true childe of God doth in his own feeling think he hath less grace now, then at first, when yet it is not so. The reasons of his mistake may be these:

*Reasons why many think they have less grace now, then at first, but mistake.*

*At the first* a truly regenerate man doth not see so much *as afterward* he doth. At first you have the light of the Sun, but as at the first spring and dawning of the day, whereby you saw your greater enormities, and reformed many things; yea (as you thought) all: But now since, the Sun being risen higher towards the perfect day, shining more clearly, it commeth to pass that in these beams of the Sun (as when it shineth into an house) you may see many mores, and very many things amiss in your heart and life, which were not discovered, nor discerned before: you must not say you had less sin then, because you saw

*a Psal. 73. 24. b Psal. 89. 30, 32. Rev. 2, 11.*

it not; or more sin now, because you see more. For as the eye of the minde seeth every day more clearly, and as your hearts grow every day more holy; so will sin appear unto you every day more and more, for your constant humiliation, and daily reformation. For a *Christian*, if he go not backward, seeth in his latter time more clearly afar off, what is yet before him to be done, and with what an high degree of affection he ought to serve God, and to what an height of perfection he ought to raise his thoughts in his holy aym, which in the infancy of his Christianity he could not see. Hence his error; even as it is usual for a *novice in the University*, when he hath read over a few *Systemes* and *Epitomes* of the *Arts*, to conceit better of himself for *Schollership*, then when he hath more profound knowledge in those *Arts afterwards*: for then he seeth knotty difficulties, which his weak knowledge being not able to pry into, passed over with presumption of knowing all.

Secondly, Good desires and feelings of comforts are *suddain, strange, and new* at first, which suddennels, strangeness, and newness of change out of state of corruption

on

on and death, into the state of grace, of life, is more sensible, and leaveth behinde it a deeper impression, 'then can possibly be, or then usually is made after such time that a man is accustomed to it : or that can be added by the increase of the same grace. A man that cometh out of a close, dark, and stinking *Dungeon*, is more sensible of the benefit of a sweet ayr, of light and liberty the *first week*, then he is *seven years* after he hath enjoyed all these to the full. Let a mean man be raised suddenly, and undeservedly unto the estate and glory of a *King*, he wil be more feeling of the change, and will be more taken and exalted in his conceit, with the glory of his state for the *first week or moneth*, then at *ten years end*, when he is accustomed to the heart and state of a *King*; yea more then at ten years end, though he happen to have the *accession of another Kingdom* unto him, and though double power and glory be conferred on him.

Thirdly, God for special causes doth tender his *Schollers*, when they first enter into *Christs School*; in like manner doth he dandle and deal with his *Babes* in Christ, before they can go alone.

Do not wise *School-Masters* (the better to enter and encourage their yong and fearful *Schollers*) shew more outward expressions of affection and kindenes towards them, and forbear to exercise School discipline on them the *first week* that they come to School; yea, it may be, shew more countenance and familiarity towards them the first week, then ever after; until the time that they send them to the *Univerſity*? And hath not a *yong childe* more attendance and fewer falls in his or her *infancy*, while it is carried in the arms, or led in the arms of his father or mother, then when it goeth alone? But when it goeth alone, it receiveth many a fall, and many a knock; yet this doth not argue *less love* in the Parents, or *less strength* in the childe now, then when it was but one or two years old.

Fourthly, Albeit Gods trees\* *planted in his Courts*, always should, and usually do, in their age, bear more and better fruit, then they did or could do in their youth; yet these, through a false apprehension of things, may judge themselves to be more barren in their age, then they were in their

*a. Psal. 91. 14.*

youth,



youth. It may be, you feel not in you that vigor, heat, and ability to perform good duties now in *age*, as you did in your *younger days*: But may not this arise from *natural defects*, as from want of memory, want of quickness of wit, and from want of natural heat and vigour of your spirits, all which are excellent *hand-maids* to grace? You may observe this in those elder people, that study to approve themselves to God, until their age, and in their age they have these natural defects recompenced with other better and more lasting fruit, as with *more staidness*, and *soundness of judgement*, more *humility*, more *patience*, and more *experience*,<sup>a</sup> wherewith their gray hairs are crowned, they continuing in the way of righteousness.<sup>b</sup> Look for these, and look to approve your selves in these in your age, and these will prove more beneficial to you then your fresh feelings, and your sensibly-felt zeal in your younger times.

There are yet others (it may be the same) when they observe that many who are of longer standing then themselves, who have had

*Fears of falling quite away, because others are already fallen, removed.*

<sup>a</sup> 1 John 2.12, 13. <sup>b</sup> Prov. 16.31.

much

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much more knowledge, and have made a further progress in the practice of godliness then they, are yet fallen fearfully into some gross sin or sins; yea, some of them are departed from the faith, and have embraced with *a Demas* this present world, either in the lust of the flesh, the lust of the eye, or pride of life; they are some of them fallen to *Popery*, or to some other false *Religion*; wherefore they fear they shall fall away also, and that their hearts will deceive them in the end.

*Ans.* That the falls of others should make all that do stand <sup>b</sup> *to take heed lest they fall*, is according to the express will of God. It is an high point of wisdom for you to observe and do it. Likewise to fear, so much as to quicken you to watchfulness and prayer, is an holy commendable fear: But to fear your *total or final falling away*, onely because some that have made profession of the same Religion are fallen, is without ground.

For it may be, those which you see to be fallen away, never had any other then a *form of godliness*, and never had more then the common graces and gifts of the Spirit.

a 2 Tim. 4. 10. b 1 Cor. 10. 12.

For

For if they be quite fallen from the faith, it is because <sup>d</sup>they were never soundly of the faith. Moreover, grant that some of them which are fallen had saving grace; may they not with <sup>e</sup>David, and <sup>f</sup>Solomon, recover their falls? This you should hope and pray for, rather than by occasion of their falls, to trouble your self with false and fruitless fear.

Last, of all, some yet fear, that if persecution should come because of the Word, and the Religion which they do profess, that they should never hold out, but should fall away.

*Fears of falling away in time of persecution, removed.*

*Ans<sup>r</sup>.* Do you thus fear? then buckle close unto you the <sup>g</sup>complete armor, with the girdle of sincerity; exercise your selves beforehand at your spiritual weapons; make and keep your peace with God, under whom at such times you must shelter your selves, and by whose power it is that you must stand in that evil day. But know, that a childe of God need not fear persecution with such discouragement, and such desperate fear, neither should you; for

*d* 1 Iohn 2. 19. *e* Psal. 51. *f* Eccles. *g* Ephes. 6. 11, 23, 24.

this

this will but give advantage to your enemies of all sorts, and will make your hands feeble, and your hearts faint. Raise up your spirits, and chase away your fear thus. Consider the *goodness of your cause*, consider the

*How to be kept from da-  
rardly fear in  
time of perse-  
cution.*

*wisdom, valour, and prowess* of him that hath already redeemed you with his blood, who hath already *led captivity captive*; who is your *Chapion*, and hath engaged himself for you, not to leave you, until he hath brought you to glory; I mean *Christ Jesus*, who is *Lord of Hosts*, under whose banner you fight in your whole *Christian Warfare*. Consider likewise the *faithfulness of Gods promise*, made to all his Children concerning his presence, and help in time of persecution, commanding them not to *take thought* thereabout, having promised to give them a *mouth and wisdom*, which all *their adversaries shall not be able to resist*. (Luke 21. 14 15.) And suppose that you have, or at least feel that you have but a little strength, yet consider (if it be cherished and thankfully acknowledged) what this will do; it will cause you to *keep Gods word*, (Rev. 3. 8, 10.) and that you shall not deny *Christ*

*Christs name*; and it hath a promise of being kept from the hour of temptation that shall come upon all the world, to try them that dwell upon the earth; you shall be kept at least from the hurt of the temptation. Consider last of all, the blessed experience which the *holy Martyrs* have had of Gods love and help (according to his promise) in their greatest persecutions, and fiery trials. Observe the wisdom and courage of those who in their own nature were but simple and fearful: Read the *Book of Martyrs*, next unto the *Scripture* for this purpose, and through Gods grace, though you were naturally as fearful as *Hares*, you, when you shall be called to it, shall be as courageous as *Lions*.

It is not hard for you to know now, whether you shall be able in time of persecution to stand fast and not fall away. If you now in the peace of the Gospel can deny your selves in your lusts, in love to God, and for Conscience sake towards him, and can rather part with them, then with the sincere following of Christ, then you shall be able, and you will deny your self in the matter of your life

*How to know  
in time of  
peace to hold  
out such perse-  
cution.*

life, if you be put to it in time of persecution, rather then deny Christ. For this first is as difficult as the latter : and 'the same love to God, and Conscience of duty which doth now uphold you, and bear you through the one, will then rather uphold and bear you through the other. For in times of trial and suffering for his name, you may look for his more special assistance.

Wherefore I do wish all that are troubled with false fears, to rest satisfied in these answers to their doubts, and I would have them give over calling their *Election*, *Gods love*, their *Justification*, their *Sanctification* or their final *perseverance*, into question : but rather fill your selves with hope and assurance of Gods favour, (I speak still to burdened Consciences) comforting your selves therein ; abounding in *thanksgiving to God* for what you have, rather then *repining* in your selves for what you want:

Yet I know there are some { *Doubts taken*  
(as if they were made all of { *from deceitful-*  
doubting) will object, My { *ness of heart,*  
heart is deceitful, I doubt all { *removed.*  
*is not* ; I doubt all *will not* be well with me.

*Ans.*



*Ans<sup>w</sup>.* If your heart be *deceitful*, Why then do you believe it, when it casteth in these doubts? And why do you trust to it, more then unto the evidence of the Word, and Judgement of Gods faithful Ministers, who by the Word give most satisfying resolutions to your doubts? which also doth minister unto you matter of assured hope and comfort.

Another will say, I do even faint in my troubles, and in my fears, and I am ready to give over all; what shall I do? What would you have me to do?

*Ans<sup>w</sup>.* Your case is not singular, many other have been, and are in this case; It is no otherwise with you then it was with the Psalmist and *Jonah*; Do as they in that their fainting did: First, give not over, but remember God, call upon him, give him no rest. Secondly, trust on him, and wait untill you have comfort: That holy man of God said, <sup>b</sup> *My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.* Likewise, <sup>c</sup> *Jonah, I said, I am cast out of thy sight, yet I will look again toward thine holy Temple.* And again, *When*

a Psal. 27. 23. 24. b Psal. 73. 26. c *Jonah* 2. 4. 7.

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*my soul fainted within me, I remembered the Lord, and my prayer came up unto thee, into thine holy Temple; that is, as if he had said unto God, I prayed unto thee, in the name of Christ, and thou didst hear me. When you walk in the darkness of affliction, and inward discomfort; He, to whom God gave the tongue of the learned, to speak a word in due season to him that is weary, giveth you counsel, (and whose will you in this state of yours follow, if not his?) his counsel is this, saying, Who is among you that fear the Lord, and obey the voice of his servant, that walketh in darkness, and no light? (Isa. 50. 4. 10). Let him trust in the name of the Lord, and stay upon his God: (Psal. 27. 23. 24.) Mark it, He that feareth and obeyeth, yet may be in darkness and have no light; what darkness is this but that spoken of vers. 4. viz. an afflicted weary soul, without light of comfort? And men, thus distressed, must trust in the Lord, and stay on their God.*

<i>Reply. Yet these poor souls (who whether they should be sharply reprov'd, or pittied more, is hard to</i>	<i>we do not our part; therefore God is not tied to his.</i>
<i>say: I am sure they deserve both.) will yet object</i>	

object strongly; *It is true, they that fear God and obey him, may trust in the Lord, and stay upon God.* And he hath made most rich promises to them that know him, that do fear and obey him. See, *Here is a promise with condition (saith one) I must fear the Lord, I must obey him.* I know God will do his part, if I could do mine; but *these I do not*; what warrant then, or ground have I to look for comfort, or any thing at Gods hand, for his promises belong not to me?

*Ans.* I know well that with this doubt the Devil doth much perplex the afflicted souls of many of Gods dearest children, and by it keepeth off all the remedies which Gods word can afford, so that they cannot fasten and do them good. For the *Propositions* of the word are easily assented unto, but all the matter lieth in the *application* of them to the wound: It is still put off with this, *That is true which you say; but it belongeth not to me; for I do not fulfil the condition required on my part.*

Wherefore that I may, by Gods help, fully satisfie this doubt, and may quite remove this scruple of scruples; it must be carefully observed, that God maketh *some promises with*

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*with condition*: And that he maketh *some absolute promises*, without any condition on mans part. Would you know what promises onely are made with condition to be fulfilled on mans part; and what promises are absolute?

Know that many promises		<i>What promises</i>
in the word, do concern the		<i>God maketh</i>
end of a mans faith, which is		<i>with condition;</i>
<i>Salvation</i> it self, and the Re-		<i>what not.</i>

*compence and reward of well doing*, whether corporal or spiritual, whether it be temporal or eternal: These are made with *Condition*; namely, to all those, and onely to those that *believe* in the name of God; and that do *love, fear, and obey him*. But he promiseth to give *grace*, whereby men shall *believe* in him, *fear* him, *love* him, and *obey* him, which are the means whereby man is made capable of, and meet to obtain the temporal or eternal good promised; these he promiseth without condition: But he promiseth glory with condition. For it doth not stand with the wisdom and holiness of God, to bestow heaven and his good blessings upon any, until they be thus qualified and made meet to receive them.

*Note.*

*Note.* Know therefore, and observe it diligently, that there are many promises in the word, which *concern Gods free giving the said graces of fear and obedience, required as means to obtain the former promises of good things, even an ability to perform the condition in the forementioned promises:* I mean not such a power as that they may fulfil the conditions if they will; or if they will not, they may chose. But God hath made absolute promises to give men power actually to *will and to do* the things required in the conditional promises, in such sort that he will accept both *will and deed*, and in some cases the *will* for the *deed*; so that he will not fail to fulfil those his conditional promises, &c.

That you may understand me fully, I will instance in some of the chief promises in this kinde made to every one whom God hath chosen in Christ, who is to be, or is already a member of Christ without exception. *<sup>d</sup> This is the Covenant that I will make with the house of Israel (that is, with the whole Church, the whole Israel of God) as appeareth, Heb. 8. 10. A new Covenant, and I will put my law into their inward parts, and write them in their*  
*c Heb. 10. Phil. 2. 12. d Jer. 31. 33, 34. hearts.*

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hearts, and I will be their God, and they shall be my people. He doth not say, I will be their God, if they will be my people; but saith absolutely, they shall be my people. Which that they might be, both there and elsewhere, he hath said absolutely without condition, <sup>a</sup> They shall be all taught of God. He promiseth likewise, saying, <sup>b</sup> I will sprinkle clean water upon you, and you shall be clean from all your filthiness, and from all your Idols I will cleanse you. A new heart also will I give you, and a new spirit will I put into you: And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them, &c. And <sup>c</sup> not for your sake do I this, saith he, be it known to you; be ashamed and confounded for your own ways, O house of Israel. And again he saith, <sup>d</sup> I will make an everlasting Covenant with them, that I will not turn from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Note this in very many places, God promiseth his blessings

<sup>a</sup> Isa. 54. 3. <sup>b</sup> Ezek. 36. 25, 26, 27. <sup>c</sup> Ezek. 36. 31. <sup>d</sup> Jer. 32. 40.



to them that *fear him, and keep his Commandments.* There he promiseth with condition; here he absolutely promiseth those on whom he intendeth to bestow these blessings, that he will *put his fear in their hearts*, that they may be capable of them: And, which is more, to the end that men might repent, *believe and live godly*, which is the *Condition* to which the promise of forgiveness and salvation is made, God declareth that he hath *raised Christ, and exalted him to be a Prince and a Saviour for to give this faith and repentance*, (Acts 5.30. 31.) that their sins may be forgiven, and their souls saved by him. I pray consider well whether all these promises of this sort be not made absolutely on Gods part, and without any condition on mans part. Wherefore whereas God hath made many excellent promises of free and great rewards, as to hear the prayers, and to fulfil the desire of them that fear him, and give life and honor to them that believe & obey him, and that do hold fast the confidence, and the rejoycing to the end: You see that here are promises of the *first sort*, made with a kinde of condition: But that God will give his people both to will and  
to

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to do these things required in the condition,  
he hath *absolutely promised*, as hath been  
clearly proved.

*Reply.* If you yet reply and say, Are not  
these latter promises made under condition  
of our *well-using* the outward means there-  
of, such as hearing of the Word, Prayer?  
&c.

*Ans.* God indeed commandeth these  
means to be used; and if we perform them  
aright, God will not fail to bless the good  
use of these means; but this *well-using* them  
is not in our own power, neither is it a  
*Condition* for which God is necessarily  
bound to give Faith, and to plant his fear  
in our hearts, any otherwise then by his  
promise he hath bound himself to do; but  
it is a *Condition*, or rather the means by  
which he hath ordained ordinarily to give  
these graces to all which in the use of them  
shall wait upon him for them. For both the  
giving of his word, and the giving us mindes  
to hear the word, and the opening of the  
heart to attend, and the convincing and al-  
luring the heart to obey, hang all upon those  
absolute promises, They shall be all taught of  
God; (Isa. 54. 13.) and the rest before  
mentioned.

*Causion*

Wherefore let none of ye think, that without hearing, praying, and the right using of Gods Ordinances, they shall ever have faith, and the fear of God wrought in them, or shall ever come to Heaven. For we are commanded to pray, hear, &c. and that in faith, <sup>a</sup> *or else we can never look to receive any thing of the Lord.* And doing what lieth in mans power in the right using the means of Salvation, is of great consequence, although it be not a sufficient cause to move God necessarily to give grace; for I am perswaded, that the best should have more grace, if they would do what in them lay continually, to make good use of the outward means of grace; and the worst should be guilty of less sin, if they would do what in them lay to profit by the goodness of the said means: <sup>b</sup> *And the neglect or abusing of the means, is sufficient cause why God should not onely withhold grace, but condemn men for refusing it.*

But some will yet say, Let all which hath been said be granted, I finde that God hath not fulfilled these his absolute promises to me; for

*Fears rising from want of such graces as God hath promised absolutely, removed.*

<sup>a</sup> Heb 4 2. James 1.7. <sup>b</sup> Psal. 81, 11, 12. Mar. 21. 43.

I do not yet *fear* God and *obey*. How can I hope? How can I chuse but *fear* my estate?

Let this for the time be granted; that God hath not planted his *fear*, &c. in your heart as yet; may he not do it hereafter? sith he hath made unto you such excellent promises, to fulfil them without condition on your part, but that you should onely use the means, and wait. Will you not give him leave to fulfil them *in his own time*? And will you not wait and be glad if they may be fulfilled at any time? *Times and seasons* of Gods communicating his graces, are reserved to be at his *own* disposing, not at *ours*. It should be your care onely to *be present at G O D S Ordinances*, and when you read or hear the Word, or will of God, to endeavor to believe and obey it: As when he saith, *Thou shalt love the Lord thy G O D with all thy heart; Thou shalt believe in the name of the Lord thy God and trust in his Name; Thou shalt obey the voyce of the Lord thy God, and serve him*: and such like; attend to the Word heedfully, and because this Word is *infallibly true*, and *excellently good*, bring your thoughts and heart to *believe* and to *approve* it; and say  
within

within your selves, These are true, these are good, this I thought to do, this I would believe and do; *Lord help me, and I will do it, O that my ways were directed to keep thy statutes!* (Psal. 119.5.) In such like agitations and reasonings of the reasonable soul, it pleaseth God to give us his grace both to *will* and to *do* his Commandments.

But Secondly, do not say, that you have not *faith*, and the *fear of God*, and *love to him*, all which God of his free grace promised (as you heard) to you absolutely, which graces are indeed the conditions foregoing the reward promised, when as in truth you have them. For what kinde of duties be these, think you? Are they *Legal*, which require perfect, exact, and full degrees of faith, fear, and love? Or are they not *Evangelical*? Such as do require *truth* in all these, and do not exact full perfection in degrees. If you have desire, and if you can desire to fear him (which is the scantling of the fear of Gods people, as <sup>a</sup> *Nehemiah* calleth it) so if you <sup>b</sup> *desire to believe*, and <sup>c</sup> *will to obey*, in the inmost longing of your soul, according to the measure and strength of grace in you; this ac-

<sup>a</sup> Neh. 1.11. <sup>b</sup> Mark 9. 24. <sup>c</sup> Isa. 1.19

according to the measure and strength of grace in you, this according to the *Tenor* of the blessed Gospel of our Lord Jesus Christ, is true and acceptable through Christ, for whose sake God doth accept the will for the deed, (2 Cor. 8. 12.) in all such cases wherein there is truth of will and endeavor, but not power to do.

Furthermore, if you think that it is your well-doing that must make you acceptable unto God, you are in a proud and dangerous error. Indeed God will not accept of you, if you do not endeavor to do his will; but you must propound to your self another end then onely to be accepted for your well-doing: You must do your duty, to shew your obedience to God, and to shew your thankfulness, that God hath pleased, and doth please to accept you in his Son Christ, and that it is your desire to be accepted through him.

But I would have you which are pressed with the load of your sins, look neerly, judiciously, and impartially into your self, it may be you have more *faith, fear of God,* and *obedience*, then you are aware of, or then you wil be known of. Can you grieve, and doth it trouble you that you have so  
little



*little faith, so little fear of God, and that you do shew so little obedience; and is it your desire and endeavor to have more, and to do as well as you can, though you cannot do so well as you should? then you have much faith, fear and obedience. For to grieve for little faith, fear and obedience, is an evident sign of much faith, fear and obedience. For whence is this trouble and grief, but from Gods saving graces? And to grieve for little, sheweth that you long for, and would have much.*

Let this suffice to be a full answer to the principal doubts, whereof fearful hearts will take no answer. Never yield to your fears; wait on God still for resolution of your doubts in his best time: For it is not *man* that can, but it is *God* that both can and will speak peace to his people, (Psal. 85. 8.) not onely outward, but inward peace.

In the mean time, though you can have no feeling comfort in any of Gods promises, yet consider *God* is the *Lord*, and that *Christ* is Lord of all; you are his creature, you owe to him all obedience; wherefore you will as much as you can, keep your self from iniquity, and you will strive to do his will, let him do with you

as he pleaseth, though he *kill you*, or though he give you no comfort till death, you will trust in him, and will obey him, and it is your desire to rest and hope in him as in your *Redeemer*: then whether you know that God is yours or no, I am sure he *knoweth you to be his*; this is an argument of *strong faith*. And you are upon a sure ground: *the foundation of God remaineth sure, the Lord knoweth his*: And who be they? even all that professing his name, *depart from iniquity*. (2 Tim. 2.19.) And whosoever in his heart would, he in truth *doth depart from iniquity*.

Troubles  
through want  
of peace of  
sanctifica-  
tion, removed.

Something remaineth yet to be answered. Many say that do what they can; they are assaulted still *so thick with temptations*, that they cannot have one hours quiet.

*Answ.* What of that? Doth this hinder your peace with God, that the *Devil*, the *World*, and your *Lusts* (Gods sworn enemies) are not at peace with you? So long as you have peace of *Sanctification* in this degree, that the faculties of soul and body do not mutiny one against the other, but hold a good correspondency in joyning together

gether against their fleshly lusts, which fight against the soul, you are in a good case: I mean, when the *Understanding*, *Conscience*, *Will* and *Affections* are all willing to do their part against *sin* their common enemies: Not but that you shall finde a sensible warring and opposition in all these, while you live here, even when you have most peace in this kinde; but how? the unsanctified part of the understanding is against the sanctified part of the understanding: and unsanctified will against the sanctified will; and so in all other faculties of the soul *flesh* in every part lusteth against *spirit* in every part: and *spirit* in every part lusteth against *flesh* in every part. (Gal. 5. 17.) Not as every sanctified part hath the *spirit*, so it hath likewise the remains of the *flesh* fighting one against the other. Now if that your faculties and powers be ruled all by *one spirit*, you have a good agreement, and good peace within you, notwithstanding that the flesh doth so violently war against the spirit: For this warring of sin in your members, against the spirit, and the warring of the spirit against sin, argueth clearly that you have peace with God; and this war continued, will in time beget perfect peace.

But let no man ever look to have peace of sanctification perfect in this life: For the best are *sanctified* but in part; wherefore let no man professing *Christ*, think that he shall be freed from temptations and assaults rising from within, or coming from without, so long as he liveth in this world. Are not *Christians* called to be *Souldiers*? wherefore we must arm our selves, that we may stand by the power of Gods might; and *quit our selves like men* against the assaults of our spiritual enemies.

Is it any other then the *common* case of all Gods children? Was not *Christ* himself tempted, that he might *fuor* those that are tempted? Have you not a promise not to be tempted above that you are *able*? It is but resisting, and enduring a *while*, yet a little while. Is there any temptation out of which God will not give a good issue? Hath not *Christ* prayed that your faith fail not?

Let us therefore keep *peace in our selves*, that the whole man maybe at agreement; &

*1 Cor. 13. 9 b 1 Cor. 16. 13. c 1 Cor. 10. 13. d Heb. 2. 18. e 1 Cor. 13. f 1 Pet. 5. 10. Heb. 10. 37. g Luke 22. 32. John 17. 15, 20.*

let

let us keep peace one with another, fighting against the common enemy. And the God of peace shall tread Satan and all enemies under foot shortly; and then through Christ you shall be more then conquerors; you shall not onely hold what you have kept from losing, but shall possess all that Christ hath won for you. And the more battels you have fought, and in them through Christ have overcome, the greater Triumph you shall have in glory.

Now as a surplussage to all that hath been said against groundless fears, which deprive poor souls of heavenly comfort: If any yet cannot be satisfied, but fear still that

*How, notwithstanding all a mans causes of fears, he may know the peace of God belongeth to him.*

GOD is not at peace with them, I will propound a few Questions, to which if any soul can answer affirmatively, he may be assured of Gods peace and love, and of his own salvation; whatsoever his fears or feelings may happen for to be.

Quest. 1. *How stand you affected to sin?* Are you afraid to offend Gods thereby? Is it so that you dare not wittingly sin? is it your grief and burthen that you cannot

*a Rom. 16. 20. b Rom. 8. 38.*

Dd 5.

abstain

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abstain from sin, nor get out of it so soon as you would, when you are fallen into it?

2. *How stand you affected towards holiness and godliness, and unto the power of godliness?* Is it your hearty desire to know Gods will, that you may do it? Do you desire to fear him, and please him in all things? And is it your grief and trouble when you fail in well-doing? And is it any joy to you to do well in any true measure?

3. *How stand you affected to the Church, and Religion of God?* Are you glad when things go well in the Church, though it go ill with you in your own particular? And are you grieved when things go ill in the Church, when it may happen to be with you as it was with good <sup>a</sup> Nehemiah, or <sup>b</sup> Tobabods mother, that all things go very well, or at least tolerably well, for your own particular?

4. *How stand you affected to men?* Is it so that you cannot delight in wicked men, because of their wickedness, but <sup>c</sup> dislike them? whereas otherwise their parts & conditions are such, that you could much desire their company. Do you <sup>d</sup> love those that fear the

<sup>a</sup> Neh. 1. 4. <sup>b</sup> 1 Sam. 4. 20, 21. <sup>c</sup> Psal. 15. 4. Psal. 16. 4. <sup>d</sup> 1 John 1. 24. Psal. 16. 3.

*Lord,*



(*Earth*) and that delight in goodness, therefore because you think they are good, and are beloved of God?

15. Can you endure to have your soul ript up, and your beloved sin smitten at, and let out by a searching Ministry, approving that Ministry, and liking that Minister the rather? And do you with *David* desire that the righteous should reprove you? And would you have an *obedient ear* to a wise Reprover? *Psal. 141. 5. Prov. 25. 12.*

6. Lastly, Though you cannot always have that feeling proof of your good estate, which is the certainty of evidence: Nay say you have it but seldom, or it may be you can scarce tel whether you have it at all; *Do you yet resolve, or is it your desire, and will you, as you are able, resolve to cleave to God, and hang upon Christ, and upon Gods merciful promises made to you in him, seeking salvation in Christ by faith, and by none other, nor by any other means?*

If you can answer, *yea*, to all, or to any one of these, you may assure your selves that you are in Gods favour, and in state of grace. What though you cannot feel in your selves that you have this so sure as you would by a full certainty of Evidence?

(but

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(but it is your fault that you have it not so) yet you have it sure by the best certainty, namely by a true certainty of *Adherence, and cleaving unto God*: For when you are resolved not to sin wittingly, and allowedly against God, and not to depart from him whatsoever become of you; and it is your longing desire to please him; When (I say) you stand thus resolved, and thus affected as hath been said, then certainly *God and you are knit together by an inseparable bond*. When you hate what God hateth, and love what God loveth; and will what God willeth; *are not God and you at one, and at peace?* Are you not nearly and firmly linked one to another? What though this bond be somewhat *secret and unseen to your selves?* yet it is certain, God knoweth you to be actually his, and will, for this own you, when you seem to doubt of it; and will always *hold you by the right hand*. (Psal. 73. 23.) whether you feel it or no. But why should you think that you are without evidence, when you cannot but feel that in truth you cleave thus to God, and stand thus affected to him? From hence if you were not wanting to your selves, you might gain a most *peaceable and joyous assurance*, that

that you are in Gods favor, and shall be saved. Thus much of removing of impediments to true peace.

## CHAP. XVII.

### *Taughting Furtherances and Means of Peace of God.*

**I**T yet remaineth that I should shew furtherances and means to get and keep this true peace of God, which passeth all understanding.

Men do erre in judging of their own estates, and in like manner in concluding that they have true peace or not, from two causes: Either by

*Causes of error in misjudging of a mans state, first removed.*

erring in the Proposition which they lay down as a rule to judge by; or else by erring in the Assumption and Application of their actions or persons to the rule propounded. Now if you erre either in the Proposition, or in the Assumption, and Application, you of necessity will erre in your Conclusion. Where.

Wherefore if you would judge rightly of your actions and person, take heed first that you do not fail in your *Proposition* and *Rule*: which that you may not do, you must know *what is necessary* to the very being of a Christian, *what not*: & this is to be learned onely by the onely *Canon* of truth to us, the *Word of God*. For many erre herein, because they think that such and such things are necessary to the being in state of grace, which are not; and that such and such things are sufficient to the being of a Christian, which are not.

Now you shall finde, that it is truth of faith, and other saving graces, not the great degree and quantity of them that maketh a Christian, and that it is not the *most forward profession* and form of godliness *without this power and truth* that will do it.

Secondly, Take heed that you fail not in your *Assumption* and *Application* of your self and of your actions to the *Rule*, though rightly propounded. The *Scripture* must also rectifie you in this; for many a one erreth in this also, saying, My actions and condition are according to the *Rule*, or not according to the *rule*, when indeed they are otherwise then they judge; for every mans  
own

*in holy Security and Peace.* 67

own spirit so far as it is sinful; it apt to give a false Testimony of itself. David said he was cut off from God, when he was not. Psal. 31. 22. The Laodiceans thought themselves in good state, when Christ saith they were wretched and miserable. Rev. 3. 17.

Now that you may not err either in the Rule, or application of your self to the Rule, you must use all good means to have your judgement rightly informed in either point : and then be willing to judge of your self as you are, and of your peace with God as it is.

I told you that the holy Scripture must be your guide in judging what you should be, and what you are ; I mean the Scripture rightly understood. Now to attain a right understanding of the Scripture, and ability to judge your self by it, whether you be in state of grace, from the knowledge whereof commeth peace, look back unto Chap. 8. Sect. 2. taking unto them these following directions.

1. Observe a difference and distinction in true Christians, both in their different manner of calling, and estate after calling. Some are called in infancy, as Samuel and John Baptist : Some in middle and old age,

age, as *Abraham*, and *Zacchaeus*. Some called without sensible terrors of conscience, as those before mentioned; Some with violent heart-ache and anguish, as *S. Paul* and the *Jaylor*. In some these terrors abide longer, in some a shorter time. And after Conversion all are not of like growth and strength. Some babes, weak in judgment and affections; Some strong men, strong in grace generally; but strong also in corruption in some particular. Some old men so well grounded in knowledge, and confirmed in resolution, that no lust getteth head to prevail in them. Also one and the same man may be sometimes in spiritual health and strong, sometimes under temptation, weak and feeble; sometimes can pray, &c. and have comfort, sometime not. Now, none must conclude he is no Christian, because he is not in every thing like others, nor at all times like himself.

*Trust not your own judgement of sense in your own case:* Whosoever would understand, and be wise according to Scripture, must deny himself, and not lean to his own sense or wisdom; *Prov. 3. 5.* but must be a fool that he may be wise; you must bring your conceits to be ordered and framed by the



the *Scriptures*. You must not presume to put a sense of your own into the *Scripture*; but always take the sense and meaning out of it. It is presumption of a mans own opinion, and stiffness in his own conceits, which marreth all in this case. And whence is this but from his folly and pride? Oh, if you who are troubled in conscience, would be every way *nothing in your selves*, you would quickly be *something in God*, and you should quickly know it. If you would be *humbled, and not nourish this pride in you*, you should quickly know your state with comfort.

I know many of you will wonder that I should charge you with pride; you judging your selves to be so base and vile. Well, for all that, I will now prove to your faces that it is *humility that you want*; and if it were not that you were proud, you would judge of things otherwise then you do.

For first, you cannot believe in Christ (you say) because you cannot obey him, and be dutiful, as a good wife to him. If you could obey, then you could believe that he were yours, and you his; whereas you must *first believe in Christ*, and take him for your husband, and *believe he is*  
*your*

*your husband*, before you can obey him. Can a woman, or should a woman obey a man, and carry her self towards him as to her husband, before that she believe that he is her husband? If you could obey as you should, O then you think Christ would love you: It were well if you could love Christ, and obey him; it is your duty. But to think he will not save you, because you have not goodness or worth in you to cause him to love you, is not this from hence, You would be *something in your self*, for which Christ should cast his love upon you? Christ *marrieth* you, (Hos. 2. 19, 20.) not because you were good, but that he might make you good, that you might know him, &c.

*Object*, But you do not see this his work in you, that he hath made you good; therefore you doubt.

*Ans* I Answer, though it may be in you, yet Christ will not let you see it, because you will not believe that he is yours, and you his. Bring your heart to this, (and you have reason for it) for the *Father* giveth him, and he giveth himself to you in the Word and Sacraments; then you will love him and obey him abundantly. Is not she a

*proud*

*in holy Security and Peace.* 619

*proud and foolish woman*, that may have a *Kings son* upon condition that she will strip her self of all her own proper goods, and let him endow her at his pleasure, yet stil she wil be *whining and discontented with herself*, because she hath nothing of her own to bring to him, for which he should love her.

*Object.* But you will still say, Christ hath not indued you with so much grace, as to be able to do as you should.

*Ans.* Content your selves ; if you would but see that he hath married you to himself, you then would use the means which he hath appointed, whereby he giveth his graces; you would be thankful for what you have; you would pray and wait his pleasure for more, relying on his wisdom for how much, and when. If you do not thus, then in this you shew your selves proud, in that you prefer your own wisdom before his.

Let it be supposed that you are not proud, standing upon terms of having any goodness in you, for which Christ should love you, but you would with all your hearts be all that you are in him, and would be beholding to him for taking you, poor and

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and base as you are. Is there no other pride (think you) but when you do think well of your selves, or would be thought well on for your *goodness*? Yes, there is another pride, which is dangerous in this case of *causless doubting*; and that is, *To be too well conceited of, and to be wedded to your own knowledge, and to your own opinion* in judging your selves. Understand it in this particular. The holy Scriptures give you to understand (I speak still to such *onely* as with all their souls would please God, yet can feel no comfort) that your state, in point of *Salvation*, is good. And Gods *experienced children*, yea, his *faithful Ministers*, who dare not lye for God, much less to *save you*, they according to the Scriptures do assure you, that your state is not as you say it is; but you have conceits otherwise, and you have no feeling of comfort, and in your sense to you, it is otherwise then either the *Scripture* or the *Ministers* speak. Now when you will prefer your own opinion and sense (such as it is) before the judgement of Gods word of truth, and before the judgement of Gods *Ministers* judging according to this word: are you not highly conceited of your own

own opinion? and are you not strangely *proud*, though it may be you thought otherwise?

Wherefore if you understand things aright, you must have a mean conceit of your own understanding, of your own opinion, and of your own sense. For as you must *deny your goodness*, and be poor in respect of conceit of any goodness in you, if you would ever look to have any goodness from Christ; so you must deny your *own opinion, knowledge, sense, and wisdom*, if you would know spiritual things aright, and would become wise through Christ.

And that it may appear now that you are not too well conceited of your own opinion touching your estate, make use in this case of *Experienced Christians*, but especially of *judicious and godly Ministers*.

Let not fear either of troubling them, nor yet of shaming your self, hinder you. But do it according to these

*An excellent help, making way to peace of conscience.*

Directions:

First, Acquaint such a one with your case *be-times*, keep it not to your self too long. For

*Rules how to lay open our state to others; when the conscience is troubled.*

then

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then like a bone long out of joynt, and a festered wound, it will not be so well, nor so easily cured, beside the vexation in the mean time.

Secondly, deal *plainly, truly and fully*, in setting down the cause of your trouble, not doing as many, telling one part of your grief, and not another, which hath been the cause that they have gone away without comfort. Either tell all or none in this case. If you think him not faithful, reveal nothing thereof to him: If you judge him a fit man, then shew all, as you will do your bodily maladies and diseases to a Chyrurgion, or Physician, if you would have them cured.

Thirdly, Believe them rather than your selves in this case; hearken to them, and make use of their judgement and experience, and be not presumptuous of your own understanding and feeling. In times of your fears and doubts, *be not rash and sudden* in judging your selves. The Devil is a Jugler, and your eyes be dazzeled, and of all men *you are the most unfit and incompetent to judge of your selves in this case.* For when  
Men overgone with trouble of conscience, are most unfit to judge of their own estate. groundless



groundless suspicion, and causeless fears, have like a head-strong Colt got a head, and hath caught the bit in his teeth, it will (like to other passions) carry you head-long whether it listeth, contrary to all right reason and understanding. In such suspicion and fear of your estate, you are like a *jealous woman* in the fit of her jealousy, and fear of her husbands unfaithfulness; she will *pick matter* out of every thing he doth (though he study to give her no occasion of suspicion) *to increase her suspicion of him*: If he be somewhat strange and austere, then (she saith) he loveth her not, but others better. If he be kinde to her, then she thinks that this is but to daze and blinde her eyes, that he may without suspicion give himself to other women. Deal now ingenuously, and answer whether it is not, or whether it hath not been so with you? I pray mark your absurd and contrary reasonings. When you *prosper*, thence you infer, sure God doth not love me; for whom he loveth, he correcteth. When *God whips you well for this*, and doth cast you into grievous afflictions, thence you conclude, sure God is wroth with me, and doth not love

love me. If you be *troubled in conscience*, Oh then G O D writes bitter things against you, you can have no peace. And when he giveth you *quiet of minde*, Oh then you fear that all riseth from presumption, your case is naught, and it was better with you when you had trouble in minde. Is it not thus? Are you not ashamed that you have been thus senseless and absurd in your own reasonings? and yet, *this understanding, reason, and sense of yours* must be hearkned unto before the truth of *Gods word*, and before the *Judgement* of all men, though never so judicious. Will any body that is wise trust such a judgement? If an excellent Physician for others, is seldom found to be the best Physitian for himself in a dangerous sickness, but will make use of one (it may be) inferiour in judgement in Physick to himself; for his own wits be not so well his own in his own case; then methinks it should be your wisdom to make use of the judgement of others, and not to follow your own sense.

*Reply,* But you will say, shall I think otherwise of my self then I feel?

*Answ.*

*Ans.* I answer; I, in some cases, or else you will be counted a wilful fool, as in the case of an *Ague*, you feel your drink to be of an odd relish; before you had your *Ague*, you knew it was well relished, and those which bring it, tell you it is the same, standers by taste it for you, and say it is the same, and that it is excellently well relished; I hope you are wiser in such a case as this, then to conclude according to your feeling, and taste; every one seeth that the fault was in your palate, not in the drink. Even so it is with you when the palate of your understanding is distempered with a *shaking fit* of groundless, and faithless fear; wherefore in this state, *deny your own sense, and trust not your own judgement; but hearken* unto the judgement of other men. And the rather, because God doth therefore comfort men, and give them experience of his consolation, *that they may comfort others in like case.* Also he hath given commandment to his more understanding, and more confirmed children, that they should *comfort* you, giving you to understand how it is with you in the matter of your soul, better then you can know of

a 2 cor. 1.4. b 1 Thes. 5.14.

Ec

your

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your selves. Nay more, God hath given to his *Ministers*, the *songue of the learned*, to *speak a word in due season to the soul that is weary*. Should not the judgements of these be regarded? but which is most of all, God hath not only given to *Ministers skill*, to discern your state better then your selves, but hath given <sup>d</sup> *power and authority*, when they shall see cause, *in his name to absolve you*, and to assure you that (if it be with you according as you do thus and thus relate your state to be) you are in Gods favour, and in state of grace.

I mean not that you should *hang your faith* upon any mans, or any mens judgement; but that when men judicious, (being in better case to judge of you, then you are to judge of your selves) shall by the *Word of God*, and by *authority from him*, give you hope and comforts; you ought to *comfort your selves by these means*.

Thus much I have said, that your judgement might be fitted to understand aright in what state you stand. Which if you will observe it, it wilbe an excellent furtherance towards the obtaining of peace.

Now I will shew by what means you may

c Isa. 50. 4. d Joh. 20. 23.

have

*in holy Security and Peace.* 627

have just cause and matter for your judgement to work upon, whence it may give you peace and comfort.

If you would have peace and comfort in your souls, then first and chiefly you must *get and cherish the Spirit of God in you*, that it may *speak peace* to you, and may give you matter for your spirit to work upon, whereby you may conclude, you are Gods favour. For, though I grant, that you can have no feeling witness to your self (say whatsoever can be said) *until your spirit can witness that you are Gods children*; yet your spirits are not to be trusted in their witnessing, but onely so far forth as the *Spirit of God doth witness to your spirits* that it is so, that you are indeed his children. Whatsoever comfortable conceits a man may have in himself of his good estate in grace, he can have no true joy, and comfort, but by the *holy Ghost*, whose proper work it is to *comfort*, and is therefore called the *Comforter*. Joh. 14. 16. For by him onely a man can know, and by him a man may know the things which are given him of God. 1 Cor. 2. 12.

*Reply.* But it will be said, the Spirit  
Ee 2 bloweth

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*bloweth where it listeth, how is it possible for any man by any means to get it?*

In respect of mans own ability, it is as impossible for him to get the spirit to come into, and move in his heart, as it was for those impotent folk, which lay waiting at the *Pool of Bethesda*, for the *Angels* coming to move the waters, to cause the said moving of the waters; yet they waiting, the waters were moved, and ever and anon they that waited, and gave not over waiting at the *Pool*, were benefited. Thus if men will wait in the use of the means wherein, and whereby God doth give & continue his *holy Spirit* to men, they may look to have it.

*Means to obtain the Spirit.*

The first means to get the spirit, is to be an empty soul, sensible of the loss of Gods *holy spirit*, and of the grace which once you had in *Adam*; you must <sup>b</sup> mourn, and hunger, and thirst after the *Spirit*. If you will do thus, you may expect the receiving of the *Spirit*. For God saith, that <sup>c</sup> he will pour water upon him that is thirsty, &c. I will power my spirit upon thy seed, saith he to the Church.

Secondly, that your heart may be stirred up to long for the *Spirit*, you must know that

a Joh. 3.4. b Mar. 5.3,4,5,6. c Isa. 44.3.

there



there is any holy Ghost, and not onely so; but must know him to be God, and you must believe him to be the comforter; and as it is in our Cread, give him this honour and glory, as to believe in him, and conceive of him as the proper Author of sanctification and comfort, this is the way to have the Spirit, &c to be sure of it that you have it. Our Saviour saith, that the not knowing or believing here of is the cause why the world receive not the Spirit. (Joh. 14. 17.)

Thirdly, be constant and diligent in waiting for the having, and for the increase of the gifts of the Spirit, in the holy exercises of Religion, as reading, hearing, and meditating of the Word of God, especially of the blessed History, and promises of the Gospel, &c. You must wait for it in the motions and stirrings of Gods Word in you by Gods means; then as Cornelius and his company received it at <sup>a</sup> Peters Sermon, and as the Galathians at the <sup>b</sup> hearing of faith, so may you. For the Gospel is called the <sup>c</sup> Ministry of the Spirit.

Fourthly, Pray for the Spirit, and though you cannot pray well without the Spirit, yet sith it is Gods will that you should

<sup>a</sup> A& 10. 44. <sup>b</sup> Gal. 3. 2. <sup>c</sup> 2 Cor. 3. 6, 8.

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pray for it; set about *Prayer* for it as well as you can, then God will enable you to pray for the spirit, and you shall have it. For *Christ* saith, *If ye that are evil know how to give good gifts to your Children :* *How much more shall your heavenly Father give the holy Spirit to them that ask him ?* As these are means to get the spirit, so they are means to continue, nourish, and increase the graces of the Spirit.

Fifthly, If you would keep and nourish this Spirit, you must take part with it in its *lasting against the flesh*, you must not resist, but willingly receive the comforts and motions of the spirit, and must do your best to bring forth the fruits of the Spirit, you must take heed that you neither *grieve nor quench the spirit*; It is *grieved*, when it is resisted, crossed, or opposed any way. It is *quenched* as fire is, two wayes; first, by *throwing on water*; all sinful actions, as they be greater or smaller, are as water, they do accordingly more or less quench and abate the *Spirits operations*. Secondly, fire may be quenched and put out by *withdrawing of wood and fuel*. All neglect or negligent using of the Word, Sacrament,

*a Luke x. 13. b Eph. 4. 30, 31. c 1 Thes. 5. 19, 20.*

*Prayer,*

Prayer, Meditation, and holy conference, and communion of Saints, do much chill and quench the spirit: Whereas the daily and diligent use of all these, doth much increase, strength, stir up, & inflame it; whence must needs follow much *peace* and comfort.

Now when you have gotten this holy Spirit, and have any proofs of the holy Spirits being in you, then you ought to rest satisfied in the Spirits witness to your spirit, your spirit should doubt no more. For even in this that God hath given you his Spirit, the very being of it in you is a real proof, and the greatest confirmation that can be of your being in state of grace. For when you have this Spirit, : 1. You are <sup>a</sup> anointed, what greater confirmation would you have of being made <sup>b</sup> Kings and Priests to God? 2. You are also by this spirit <sup>c</sup> sealed to the day of Redemption, what greater confirmation can there be of Gods Covenant, and of his Will and Testament towards you? 3. It is likewise the <sup>d</sup> Earnest of your inheritance, which giveth present being & beginning to the Covenant, and bindeth to the perfect fulfilling of it in its time, wherefore

<sup>a</sup> 1 John 2.27. <sup>b</sup> Rev. 1.6. <sup>c</sup> Eph. 4.30. <sup>d</sup> 2 Cor. 1.22. Eph 1.14.

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you are so surely Gods, when he hath given you his Spirit, that unless you can think he will lose his Spirit, the earnest which he gave you, you can have no cause to think that he will lose you, or not fulfil the promise of Salvation made unto you, whereof his Spirit is the earnest, and part of the Covenant.

*How the Spirit doth witness to a man that he is Gods child.*

This Spirit doth witness to a man, that he is the child of God two wayes; First, by immediate witness and suggestion. Secondly, by necessary inferences, by signs from the infallible fruits of the said Spirit, by which latter witness you may know the former to be a true testimony from Gods spirit the spirit of Adoption, and not from a spirit of error and presumption. For this spirit of Adoption is a spirit of <sup>a</sup> grace and supplication, it is a spirit of <sup>b</sup> godly sorrow, and it is a spirit of <sup>c</sup> spiritual joy. Where it doth testify that you are Gods children, there it will give you new hearts, causing you to desire to live like Gods children, in reverent fear and love, leading you in the right way, <sup>d</sup> checking you, and calling you back out of

<sup>a</sup> Zach. 12. 10. Rom. 8. 26. <sup>b</sup> Isa. 61. 3. <sup>c</sup> Act. 8. 8. Gal. 5. 22. Act. 24. 16. <sup>d</sup> Isa. 30. 21.

the

the way of sin: stirring you up to prayer, with sighs, desires, and inward groans, at least making you to confess your sins, and to ask and hope for pardon in the name of Christ. And will still be putting you on to live like *obedient children*; giving you no quiet if you do not. Thus much of the first and principal means of getting true peace and comfort.

Secondly, if you would have the invaluable Jewel of peace, then *abstain as much as is possible from the act of all gross, and from all presumptuous sins, and from the allowance of any sin.* For the more sin, the more guilt; and the less sin, the less guilt; Now the *less guilt* lyeth upon the *Conscience*, the more peace of *Conscience*; the more guilt, the less peace. *Psal. 51. 14.*

Thirdly, when you fall into sin, (for who liveth and sinneth not) then with all speed affect your heart with godly sorrow for it, cause it to be a burthen and a load, and weariness to the Conscience: but withal, affect your heart with hope of mercy, forgiveness and grace through Christ. Then with all humble submission you must seek unto God, the God of peace, but come to him by Christ Jesus, the Prince of peace, upon whom

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*lay the chastisement of your peace.* Isa. 9.6. Isa. 33. 5. Ask mercy and forgiveness. Ask repentance, grace, and new obedience. Believe in Christ. If you do all this, then *you come unto Christ, and unto God by Christ,* according to his Commandment, and you have his sure promise, that *you shall have rest to your souls.* This you must do, if you would have peace: for *in Christ only can you have peace.* This true application of Christs blood and satisfaction, will *sprinkle the Conscience* from the guilt of sin: that *there shall remain<sup>d</sup> no more conscience for sin,* that is, no more guilt which shall draw upon you the wrath of God and eternal punishment for sin; whence must needs follow *peace of Conscience*; because the Conscience hath nothing to accuse you of, *guiltiness being washed off by Christs blood.* As soon as David, after his foul sins, could come thus to God, his heart had ease.

*How to keep the Conscience tender, See also cap. 15, Sect. 2. at the end of it.*

But when you have thus gotten a good and clear Conscience, take heed of defiling it again, or giving it any matter of unrest: be as tender in keeping your Conscience unspotted,

*a* Mat. 11. 29. *b* Joh. 16. 33. *c* Heb. 9. 14. Heb. 10. 12. *d* Heb. 10. 2. *e* Heb. 9. 14. Psal. 32. 1, 3, 4, 5.

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and unwounded, as you are of the apple of your eye. Sin not against knowledge, and Conscience; and in any case smother not the good checks and watch-words of your Conscience. For if being washed, you do again defile it, this will cause new trouble of heart, and you must again apply your selves to this last prescribed remedy.

In the fourth place, Christ having taken upon him *the burden of your sins*, which was intolerably heavy, you must take upon you and submit unto *the yoke of Christs service*, which is light and easie. You must endeavour to do whatsoever he hath commanded in his Word and Gospel, following all his steps in his imitable actions; in all humility and meekness, and in spiritual and heavenly mindedness. When you can thus subject your selves to Christ in *holiness*, you shall have peace. For the holy Ghost saith, *the work of righteousness is peace*; and again saith, *To be spiritually minded is peace*; that is, bringeth with it peace. I comprehend Christs yoke of the Gospel in these three, *Faith, Hope, and Love*. As these three be in you and abound, in the same degrees shal peace be in you, and shal abound;

*a* Mat. 11. 29. *b* Isa. 32. 17. *c* Rom. 8. 6.

*Having*

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*Having Faith in Christ (saith the Apostle) we have peace with God. It is God that justifieth, who shall lay any thing to your charge? For justifying Faith is the ground and spring, from which onely sound and true comfort doth flow.*

*Hope will make you wait, and expect with patience for the accomplishment of Gods sure promises; whereby it will hold you as steady, and as sure from wrack of soul, as any Anchor can hold a ship; God doth therefore give hope, that it may be as an Anchor, sure and stedfast; Though while you are in the Sea of this world, it doth not keep you so quiet, but that you may be in part tossed and disquieted with the waves and billows of fear and doubt, to try the goodness of your vessel, and strength of your Anchor, and tacklings; Yet you shall be sure not to make ship-rack of Faith and a good Conscience, if you shall lay hold upon this hope set before you.*

*And as for Love, They that love the Lord shall have peace, you must therefore love God, love his ordinances and his people; Love God with all your heart; Love your neighbours as your selves, love Gods Com-*

*a Rom. 8. 25. Heb. 6. 18, 19.*

*mandments*

mandments. For great peace shall they have (saith the Prophet) that love Gods Law, and nothing shall offend them. (Psal. 119. 165)

Whosoever do thus take up Christs yoke, and follow him, shall finde rest to their souls; and peace shall be upon them, as upon the Israel of God.

Fifthly, If you would have peace, use all good means, whereby you may be oft put in remembrance of the exhortations and consolations of God. They in the Hebrews were therefore out of quiet, and ready to faint in their minds, both because they forgot the exhortation, which said, <sup>b</sup> My son despise not the chastening of the Lord, &c. And because they forgot the consolation, which saith, <sup>c</sup> Whom the Lord loveth, he chasteneth.

The principal means of being put in mind of Gods consolations, are these following.

*Means of being put in mind of Gods consolations.*

I. You must be much Conversant in Scriptures, by reading, hearing, and meditating thereon. For they were all written to that end, that through<sup>d</sup> patience and comfort of the Scriptures you might have hope.

<sup>a</sup> Mat. 11. 29. Gal. 6. 16. <sup>b</sup> Heb. 12. 5. <sup>c</sup> Heb. 12. 6. <sup>d</sup> Rom. 15. 4.

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The Scriptures of God, they are the *very* <sup>a</sup> *Wells* and <sup>b</sup> *Breasts of consolation and salvation*. The *Law* discovers sin, and by its threats against you, and by relating judgments executed upon others, *doth drive you to Christ*; The *promises of the Gospel* made to you, and the signification of the accomplishment thereof to others, *do settle and confirm you in Christ*, whereby your heart is filled with joy & consolations. The Gospel is called the *Gospel of peace*, and the Ministers of the Gospel are said to bring glad tidings of this peace. It is the bright shining light of the Gospel which will *guide your feet in the way of peace*.

2. Be much in good Company, especially in theirs who are full of joy and peace in believing, whose example and counsel will minde you of joy and comfort, and will be of excellent use unto you, to establish you in peace.

Sixthly, and lastly, <sup>c</sup> *Acquaint your self with God, touching the course he useth to take with his children in bringing them to glory*: Acquaint your self with God also in praying much for peace, unto him who is

<sup>a</sup> Isa. 12. 3. <sup>b</sup> Isa. 66. 11. <sup>c</sup> Col. 3. 24. <sup>d</sup> Rom. 10. 15. <sup>e</sup> Luk. 1. 79. <sup>f</sup> Joh. 22. 21, 23.

the

the God of peace, the Father of mercies, and the God of all consolation; then shall you have peace, and much good shall be unto you. For it is God that speaketh peace to his people, (Psal. 85. 8.) wherefore assuredly his answer to him that asketh peace, will be an answer of peace, even this peace which passeth all understanding. God shall give you peace, and with it glory, even a glorious peace.

Thus having directed my pen, not only to you in particular, in this tract of peace, but (sith it is judged fit to be publike) both in this and the other directions to a *daily Walk*, unto all other that need and desire it, you may see the excellency of peace, together with the Impediments, furtherance, and means of peace. Shun the Impediments, improve the furtherances, and I dare assure you, that albeit in this life you may still feel a conflict between faith and doubting, between hope and fear, and between peace and trouble of minde; (Psal. 37. 47.) yet in the *end* you shall have perfect peace; and in the mean time, though I cannot promise you to have alwayes that peace which will afford you *sense of joy*; yet God hath promised that you shall have  
that

that which shall keep your hearts and mindes  
in Christ; And what would you have  
more?

Thus I have endeavoured to satisfie your  
godly desire; I have of purpose written  
as much in few words as the points in hand  
would well bear; I did it the rather, not  
onely because writing is tedious to me,  
but because I know that you are established  
already in these truths; wherefore these  
may be sufficient to help you unto distinct  
notions of the most necessary things that  
belong to a Christian life, and to put you  
in remembrance. I have omitted many  
*allegations of Scriptures*, and have forborn  
to write out most that are alledged. It  
was partly for haste, partly for mine own  
ease, and partly because it would have  
made this Book to be too big, for a *vade  
mecum* to carry about with you; but I  
consider that you are much conversant,  
and well versed in the *Scriptures*; and you  
may turn to the places, both in the *line*, and  
in the *Margin*, for you will finde, that,  
for the most part, the *life of each point in  
hand* lieth hid in the *Text of the Scripture  
alledged*. I thank God I have reaped much  
benefit to my self in studying, and pen-  
ning



*in holy Security and Pease. 641*

ning these directions. I pray God that you may reap much good in reading of them. Now the God of hope fill you with all joy and peace in believing. (Rom. 15. 13. Heb. 13. 20, 21.) And the God of pease that brought again from the dead our Lord Iesus; that great Shepherd of the sheep, by the blood of the everlasting Covenant, make you perfect in everie good work to do his Will, working in you that which is well-pleasing in his sight, through Iesus Christ, to whom be glorie for ever and ever, Amen.

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**A**



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